



Akademik Eğitim ve Sosyal Bilimler Dergisi (AJESS Journal)

Arabized Words and Their Role in the Development of the Arabic Language

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Article History

Received : 31/07/2026; Accepted : 16/09/2026; Published : 21/09/2026

Abstract

Interaction and mutual influence among languages is an ancient phenomenon. Like other languages, Arabic has been affected by this phenomenon, which is referred to in Arabic as *al-mu'arrab*. This denotes a foreign lexical item that has been introduced into Arabic and subjected to changes and modifications in its structure so that it conforms to the Arabic morphological pattern. It is noteworthy that the use of this process in the Arabic language dates back to the pre-Islamic period, and that it contributed to the growth, enrichment, and development of Arabic in its meanings, ideas, and vocabulary, as well as across all scientific, technical, and modern technological fields.

Keywords: *al-mu'arrab*, loanword, development, lexical richness.

Introduction

Anyone who examines human languages observes that no language is entirely free from foreign lexical items, that is, words originating outside the language itself. Indeed, some languages contain numerous foreign words that differ from their native vocabulary, such as English, which opened its doors widely to borrowing from Latin and the languages that developed from it, to the extent that it has been said that the foreign vocabulary it contains now exceeds half of the language.

The presence of foreign elements in languages is a phenomenon unanimously recognized by both ancient and modern linguists. There has been no substantial disagreement or controversy among them regarding its existence, and none has considered it necessary to provide evidence to establish its occurrence, whether in ancient or modern periods.

Arabic, like other languages, has not been free from this phenomenon described above. During the pre-Islamic period, the Arabs came into contact with the neighboring peoples, including the Persians, Ethiopians, Syrians, Nabataeans, and others. Their Arabic language consequently came into contact with the languages of all these peoples. This is a natural process, since it is impossible for a language to remain protected from every form of influence and contact with another language. Likewise, the development and openness of a language cannot take place in complete isolation from external influences.

The influence exerted on one language by neighboring languages often plays an important role in linguistic development. Linguistic contact is also a historical necessity that has existed since ancient times, and contact among languages inevitably leads to their interaction and mutual influence.

Given the importance of this phenomenon in languages, namely the borrowing of linguistic elements from one language by another and the influence of one language upon another, or what Arab linguists refer to as *al-mu'arrab*, we have chosen to examine this phenomenon and its role in the development and growth of the language.

1. Definition of Al-Mu'arrab in Linguistic and Terminological Usage

a) Al-Mu'arrab in Linguistic Usage

The term *al-mu'arrab* has been assigned several meanings in the works that have addressed it, with various definitions and conceptualizations. It is the passive participle or the *mīm*-initial verbal noun associated with the verb *'arraba* (عَرَّبَ), *yu'arribu*, *ta'rriban*, *mu'arrab*. *Ta'rrib* is the verbal noun, whereas *mu'arrab* is the passive participle. *Ta'arraba* means to

imitate the Arabs. Al-Jawhari states in *Al-Ṣiḥāḥ*: “*Ta‘arraba*, that is, he imitated the Arabs; and *ta‘arraba ba‘da hijratihi*, that is, he became an Arab of the desert” (Al-Jawhari, p. 150).

Accordingly, *al-mu‘arrab* refers to speech that resembles Arab speech and follows its method and pattern. It also refers to what is correct and refined as opposed to linguistic error. Ibn Manzur states in *Lisān al-‘Arab*: “A man is *mu‘arrab* when he is eloquent even if he is of non-Arab lineage. Likewise, *‘arraba manṭiqahu* means that he refined his speech by removing linguistic error. The Arabization of a foreign name means that the Arabs pronounce it according to their linguistic pattern. One says: ‘The Arabs Arabized it,’ and also ‘they rendered it Arabic.’ *‘Arraba lisānahu*, *‘urūbatan* means that his tongue became Arabic. *Ta‘arraba* and *ista‘raba* mean that he became eloquent. Among such usages is *faras mu‘arrab*, meaning a horse whose Arab character has become fully established ...” (Ibn Manzur, pp. 586–591). Thus, *al-mu‘arrab* is what conforms to the pattern and rules of Arabic.

b) Al-Mu‘arrab in Terminological Usage

The literature has provided several definitions, including: “that the Arabs pronounce a foreign word according to their own method and style” (Ya‘qub, 1982, p. 215). It has also been defined as “returning the word from a foreign language into Arabic” (Ya‘qub, 1982, p. 215), and as “the foreign lexical item that the Arabs altered through deletion, addition, or transposition” (Ya‘qub, 1982, p. 216).

We observe that most definitions emphasize that *al-mu‘arrab* involves the transfer of a foreign lexical item and its subjection to the forms and rules of the Arabic language, thereby making it sound and eloquent in Arabic. Al-Suyuti states in his *Al-Muzhir*: “It is what the Arabs used from a language other than their own” (Al-Suyuti, p. 268).

Imam Qadi ‘Ali al-Shawkani states: “What is meant by *al-mu‘arrab* is that which was assigned a meaning among non-Arabs and was subsequently used by the Arabs with that same meaning, such as Isma‘il, Ibrahim, Ishaq, and similar names” (Al-Shawkani, 1347 AH, p. 12).

From the foregoing, we can see that all these definitions agree in considering *al-mu‘arrab* to be a foreign lexical item introduced into Arabic in accordance with certain rules and modifications, so that it conforms to the Arabic system and its standards of eloquence. Such usage occurs after modifications have been made at the phonological and structural levels so that the item becomes compatible with Arabic.

2. The Difference between Al-Mu‘arrab and the Loanword

Some believe that the terms *al-mu‘arrab* and “loanword” denote one and the same concept and are used for the same purpose. However, there are differences and distinguishing features between the two terms.

Dr. Ibrahim Sabuh states in his book *The Arabic Language*: “*Al-mu‘arrab* refers to words that the Arabs used for meanings established in languages other than their own, such that they became Arabic; they entered the Arabic language, derivatives were formed from them, and they became subject to the Arabic morphological pattern and Arabic forms. The loanword, by contrast, refers to words that entered Arabic from other languages while retaining their form and without being subjected to the Arabic morphological pattern, and no derivatives were formed from them” (Sabuh, 1997, p. 59).

The distinction between the two is therefore that *al-mu‘arrab* undergoes morphological changes according to the Arabic morphological pattern, whereas the loanword remains in the form in which it originally entered the language and undergoes no such change.

Some scholars have adopted a historical basis for this distinction, stating that “the words introduced during the period in which the Arabs whose speech is regarded as authoritative were still used as linguistic evidence were considered *mu‘arrab* ... They referred to words borrowed after the period of linguistic evidence as loanwords” (Abu Ma‘li, 1998, p. 15).

According to this criterion, *al-mu‘arrab* refers to what the pure Arabs borrowed from other languages during the period in which their linguistic usage was regarded as authoritative and subsequently employed in their speech. Examples include *ibrīq* and *sundus*. The loanword, by contrast, is “the lexical item that Arabic borrowed from other languages during a period subsequent to the age of linguistic evidence, later than the period of the pure Arabs whose speech is regarded as authoritative, whether or not that lexical item conforms to the patterns of their speech. This is because the pure Arabs did not pronounce it. An example is *na‘am*, which in Greek is *likīma*, meaning ‘explosion,’ and entered Arabic through Turkish; another is *jumruk*, which entered from Latin, originally *commorcium*, likewise through Turkish. This period, during which borrowed words are regarded as loanwords, extends to the present day, as new terms for inventions continually enter the language. Among the most well-known modern loanwords are *telephone* and *television*” (Abu Ma‘li, 1998, p. 16).

The criterion here is therefore purely historical: whatever entered the language during the period of linguistic evidence is considered *mu‘arrab*, whereas whatever entered after that period is considered a loanword.

Some modern scholars, however, have adopted a different approach to distinguishing between *al-mu‘arrab* and the loanword. They consider the loanword to be “used in its current linguistic sense to refer to foreign words that the Arabs did not alter but retained either in their original form in the source language or, at least, in their foreign structural form” (Nassar, p. 71).

They consider *al-mu‘arrab*, by contrast, to refer to “foreign words that the Arabs altered and incorporated into their own structural patterns” (Nassar, p. 157).

According to modern scholars, the criterion underlying this classification is therefore that *al-mu‘arrab* is subject to the measures and system of Arabic, whereas the loanword remains in its original form.

Ibrahim Anis is among those who adopted this view. He states: "The foreign word that became widely used among the ancient Arabs acquired the Arabic linguistic texture. Parts of it were removed, some of its letters were altered, and the position of its stress was changed until it assumed a form resembling Arabic words. This is what Arab scholars later called *al-mu'arrab*. As for other foreign words that remained in their original form, they were few in number and remained limited in circulation and usage. They were called foreign loanwords, as though the intention were to exclude them from the original Arabic vocabulary" (Anis, 1994, p. 125).

Accordingly, *al-mu'arrab*, according to this view, is more widespread and more frequently used in the language than the loanword. It is also closer to Classical Arabic and its original system, insofar as it conforms to the pattern and morphological structure of eloquent Arabic.

3) The Occurrence of *Al-Mu'arrab* in the Noble Qur'an

Researchers have differed over the question of the occurrence of *al-mu'arrab* in the Noble Qur'an. Scholars who have investigated this issue have generally reduced the positions to three views: those who deny its occurrence, those who affirm it, and those who adopt a position midway between the two.

a) The View of Those Who Deny Its Occurrence

Some researchers denied the existence of *al-mu'arrab* in the Qur'an, adducing Qur'anic verses as evidence. Al-Jawaliqi presents several views on this issue in *Al-Mu'arrab*, including the following: "As for what has been reported as occurring therein in the Qur'an, the scholars have differed over it. Some of them said: The Book of God Almighty contains nothing that is not Arabic, and whoever says otherwise has made a grave assertion against God. They cited His saying: 'Indeed, We have made it an Arabic Qur'an'" (Al-Jawaliqi, 1942, p. 44; Qur'an 43:3). This view strongly supports those who deny the presence of *al-mu'arrab* in the Qur'an, on the grounds that there are verses indicating the Arabic nature of the Qur'an and that the language in which it was revealed was eloquent Arabic, free from anything foreign.

Al-Suyuti also addressed this issue, stating: "I have devoted a separate book to this subject entitled *Al-Muhadhdhab fima Waqa'a fi al-Qur'an min al-Mu'arrab* [The Refined Account of What Occurred in the Qur'an of *Al-Mu'arrab*], and here I shall summarize its benefits. I say: The leading scholars differed concerning the occurrence of *al-mu'arrab* in the Qur'an. Most of them, including Imam al-Shafi'i, Ibn Jarir, Abu 'Ubaydah, Abu Bakr, and Ibn Faris, maintained that it does not occur therein..." (Al-Suyuti, 1988, Vol. 2, pp. 105–120).

He presents the same views, arguments, and verses mentioned by Al-Jawaliqi and others, including His saying: "in a clear Arabic tongue" (Qur'an 26:195), and then adds: "Another scholar said: Rather, the Arabs whose language the Qur'an was revealed in had some contact with other languages during their travels. They consequently acquired words from those languages, altered some of them by reducing their letters, and used them in their poetry and conversations until they came to function as eloquent Arabic. Expression was conveyed through them, and in this form the Qur'an was revealed. Others said: All these words are purely Arabic, but the Arabic language is extremely extensive, and it is not unlikely that even eminent scholars might fail to recognize some of them. Ibn 'Abbas, for example, was unaware of the meaning of 'fāṭir' and 'fāṭih'" (Al-Suyuti, 1988, Vol. 2, pp. 105–120).

Thus, whatever occurs in the Qur'an came for the purpose of expression. The words contained therein are not foreign; rather, their meanings remained obscure to some people because of the breadth of Arabic and the multiplicity of its lexical forms and meanings.

Emile Badi' Ya'qub also discussed the denial of the existence of *al-mu'arrab* in the Qur'an, stating that "since *al-mu'arrab* is non-Arabic, if any of it occurred in the Qur'an, it would necessarily mean that the Qur'an contained something that was not Arabic, which contradicts His saying: 'Indeed, We have made it an Arabic Qur'an'" (Ya'qub, 1982, Vol. 1, pp. 218–219; Qur'an 43:3).

It can be observed that this view denies the existence of *al-mu'arrab* in the Qur'an, maintaining that what occurs therein is attributable only to the sharing and occurrence of certain words and lexical items across several languages.

b) The View of Those Who Affirm the Existence of *Al-Mu'arrab* in the Noble Qur'an

Alongside the view denying the existence of *al-mu'arrab* in the Qur'an, there is another view that takes the opposite position. It confirms and supports, through evidence, the existence of *mu'arrab* lexical items in the Noble Qur'an.

Al-Suyuti states in the same section mentioned above: "Others held that it does occur therein and responded to His saying: 'Indeed, We have revealed it as an Arabic Qur'an' by saying that the presence of a few words in a language other than Arabic does not prevent it from being Arabic, just as a Persian poem does not cease to be Persian because it contains an Arabic word. As for His saying: 'Is it foreign and Arabic?' they explained that the meaning is determined by the context: Is the speech foreign while the addressee is Arab? They also cited the agreement of grammarians that a word such as *Ibrahim* is diptote because of proper-noun status and foreignness. This argument was answered by stating that proper names are not the subject of disagreement; rather, the discussion concerns other words.

If the occurrence of proper names is accepted, there is no impediment to the occurrence of common nouns. The closest evidence I have found for its occurrence, and this is my preferred view, is what Ibn Jarir transmitted with an authentic chain of transmission from Abu Maysarah, the distinguished Successor, who said: 'The Qur'an contains something from every language.' A similar statement was transmitted from Sa'id ibn Jubayr and Wahb ibn Munabbih. This indicates that the wisdom behind the occurrence of these words in the Qur'an is that it encompasses the knowledge of earlier and later peoples and reports of all things. Therefore, it was necessary for it to contain indications of different languages and

tongues so that its comprehensiveness of everything might be complete. Thus, from every language, the most pleasant, lightest, and most commonly used expressions among the Arabs were selected” (Al-Suyuti, 1988, Vol. 2, pp. 105–120; Qur’an 12:2; 41:44).

In this view, Al-Suyuti presents evidence for the existence of *al-mu‘arrab* in the Noble Qur’an and interprets certain verses and statements in a manner that supports its presence. These are practical arguments that attribute the existence of *al-mu‘arrab* in the Noble Qur’an to the comprehensiveness and breadth of the Qur’an, which encompasses all sciences and languages, thereby enabling all human beings to understand it. It consequently incorporates something from every language so that it may constitute compelling evidence for those who speak those languages.

Ramadan ‘Abd al-Tawwab also mentioned another view affirming the occurrence of *al-mu‘arrab* in the Qur’an in his book *Fusul fi Fiqh al-Lughah al-‘Arabiyyah* [Chapters on Arabic Philology], in Chapter Five, “Issues of Language and Problems of Arabic.” He states: “The righteous predecessors among the Companions and the Successors fully recognized this. It has been narrated from Ibn ‘Abbas, Mujahid, ‘Ikrimah, and others concerning numerous letters of the Qur’an that they are from languages other than that of the Arabs, such as *sijil*, *mishkat*, *al-yamm*, *al-tur*, *abariq*, *istabraq* ... and others” (‘Abd al-Tawwab, 1994, pp. 358–368).

These lexical items indicate the presence of foreign words in the Noble Qur’an that were incorporated into Arabic and subsequently mentioned in the Noble Qur’an.

c) The View of Those Who Adopt a Middle Position

Between the view affirming the existence of *al-mu‘arrab* in the Qur’an and the view denying it, there is another position that mediates between the two, reconciling their respective views and evidence. It concludes that these words are foreign in origin, but that they came into use among the Arabs, who Arabized them according to their own morphological patterns and forms.

Al-Suyuti mentioned this in his book, stating: “Abu ‘Ubayd al-Qasim ibn Sallam said: The position affirming its occurrence has been attributed to the jurists, while the position denying it has been attributed to the linguists. The correct position, in my view, is one that confirms both statements. These letters are foreign in origin, as the jurists have said, but they came into use among the Arabs, who Arabized them through their own speech and transformed them from foreign forms into forms belonging to their own language. They thus became Arabic. Then the Qur’an was revealed after these letters had become intermixed with the speech of the Arabs. Therefore, whoever says that they are Arabic is correct, and whoever says that they are foreign is also correct. Al-Jawaliqi, Ibn al-Jawzi, and others inclined toward this view” (Al-Suyuti, 1988, Vol. 2, p. 108).

We have presented these views in order to enrich and broaden the discussion surrounding the term *al-mu‘arrab*. They reveal its various dimensions and confirm its existence and role in the Arabic language. Although opinions differ concerning *al-mu‘arrab* in the Qur’an, its occurrence is a reality, and the third, mediating position provides the basis for our understanding of the issue. The Noble Qur’an was sent to all the worlds, and so that everyone who heard it might understand it, it was necessary for it to draw, even to a small extent, from the language of every people. This contributes to the comprehensiveness of its lexical items and meanings and to their breadth in understanding and interpretation. And God knows best.

4) Applying Arabic Morphological Measures to Al-Mu‘arrab

As we have previously indicated, *al-mu‘arrab* is a foreign lexical item that has been incorporated into Arabic. It is therefore inconceivable that this incorporation should occur arbitrarily. Rather, criteria and rules must be established for integrating it into the morphological patterns of Arabic.

The eminent scholar Al-Suyuti addressed this point in his book *Al-Muzhir* by citing the statements of some scholars and their examples. He states: “Abu Hayyan said in *Al-Irtishaf*: Foreign nouns are of three categories. One category consists of words that the Arabs altered and incorporated into their speech. The morphological rules governing their structures, with regard to original and additional elements and morphological pattern, are applied to them just as they are applied to the structures of originally Arabic nouns, such as *dirham* and *bahraj*. A second category consists of words that the Arabs altered but did not incorporate into the morphological patterns of their speech; consequently, the rules applicable to the preceding category do not apply to them, such as *ajar* and *safsīr* (which means ‘nail’ and is a Persian word that was Arabized). A third category consists of words that they left unchanged. Whatever they did not incorporate into the morphological patterns of their speech is not considered part of them, whereas whatever they incorporated into those patterns is considered part of them. An example of the first is *Khurasan*, by which the pattern *fa‘alān* is established; an example of the second is *khurram* (a tree plant and ‘aysh *khurram*, meaning soft), which was assimilated to *sullam*, and *kurkum* (a plant said to be saffron), which was assimilated to *qumqum* (meaning the throat)” (Al-Suyuti, 1988, pp. 269–270).

We understand from this that the Arabs dealt with foreign nouns by altering them and making them conform to their linguistic structure, while they also left some nouns unchanged. However, they considered only those words that they incorporated into the morphological patterns of their speech to be part of Arabic.

Arabic scholars also established measures and indicators by which *al-mu‘arrab* in Arabic could be identified. They derived these through comparison with the structure of Arabic lexical items. Ramadan ‘Abd al-Tawwab summarized these indicators as follows (‘Abd al-Tawwab, 1994, p. 363):

1. The combination of *ṣād* and *jīm*, as in *jīṣṣ*, *ṣanja*, and *ṣawlījān*.
2. The combination of *jīm* and *qāf*, as in *al-manjanīq*, *al-jawāliq*, and *al-jarmūq*.
3. The combination of *bā'*, *sīn*, and *tā'*, as in *al-bustān*.
4. The occurrence of *rā'* after *nūn*, as in *narjis*.
5. The occurrence of *zāy* after *dāl*, as in *al-muhandiz*.
6. The absence of the letters of *dhalaqah* from a quadriliteral or quinqueliteral word. These letters are grouped in the expression *farra min lubb*.

The six letters are *lām*, *rā'*, and *nūn*, which are articulated with the tip of the tongue, and *fā'*, *bā'*, and *mīm*, which are articulated with the lips. They were called *dhalaqah* because of their lightness and the speed with which they can be pronounced as a result of their articulation from the tip of the tongue or the lips. They are characterized by the fact that they are not absent from the structures of original Arabic words, particularly quadriliteral and quinqueliteral words, such as *'aqjash* (daughters).

These indicators, which result from the combination of certain sounds and letters, enable us to identify *al-mu'arrab*. It may also be identified through the positions of certain letters, such as the precedence of one letter over another or the occurrence of one after another.

Dr. Ramadan 'Abd al-Tawwab stated: "The Arabs treated the *mu'arrab* lexical item as they treated an Arabic word in deriving other forms from it. For example, from the word *lijām*, they derived in Arabic *aljama*, *talajjama*, and *al-faras muljam*, among other forms.

The same phenomenon occurs entirely in colloquial language, where words are borrowed from English and other languages, then verbs are derived from them and they are given Arabic broken plurals. For example, from the word 'Nervous,' the Arabic colloquial forms *narvaz*, *narvaza*, *yinavviz*, and *mutanavviz* have been derived" ('Abd al-Tawwab, 1994, p. 365).

It can be observed from this statement that *al-mu'arrab* is subject to the rules of Arabic with regard to inflection, derivation, dual formation, and pluralization. The Arabs therefore treated *al-mu'arrab* through inflection and derivation in the same way as Arabic words.

Changes That Occur to Al-Mu'arrab upon Its Arabization

When a foreign noun is transferred into Arabic, several changes occur to it, whether at the phonetic level, the structural level, or the morphological-pattern level, so that it conforms to the Arabic linguistic system and can be pronounced in an eloquent manner. Emile Badi' Ya'qub summarized these changes in *Fiqh al-Lughah al-'Arabiyyah wa-Khasa'isuha* [Arabic Philology and Its Characteristics] into four types:

1. "Substitution of one letter for another, as in *jarm*, an Arabized form of the Persian *karm*, meaning 'heat,' and *ṣard*, an Arabized form of *sard*, meaning 'cold.'
2. Substitution of one vowel for another, as in *sirdāb*, an Arabized form of *saradhāb*, meaning an underground structure. The first and second types occur together in such a word as *sukkar*, an Arabized form of *shukr*.
3. Addition of something, as in *arandaj* (black leather), Arabized from the Persian *randa*. It should be noted that in this word the *hā'* has been changed into *jīm*.
4. Omission of something, as in *bahraj*, an Arabized form of *nabharah*, meaning 'false' or 'counterfeit'" (Ya'qub, 1982, p. 217).

Al-Suyuti also discussed these changes, citing Ibn Faris on the subject. Ibn Faris addressed the alteration of letters according to the closest points of articulation, stating: "'Ali ibn Ahmad al-Sabahi told me: I heard Ibn Durayd say: There are letters that the Arabs do not pronounce except out of necessity. When compelled to pronounce them, they transform them during pronunciation into the closest points of articulation among the letters. This applies to the sound between *bā'* and *fā'*, for example, as in *bur*. When compelled to pronounce it, they say *fur*" (Al-Suyuti, 1988, pp. 272–273). *Fur* refers to a coastal region of India and is an Arabized form of *bur*.

Al-Suyuti also mentioned the letters in which substitution occurs in *al-mu'arrab*, stating: "The letters in which substitution occurs in *al-mu'arrab* are ten. Five regularly undergo substitution: *kāf*, *jīm*, *qāf*, *bā'*, and *fā'*; and five do not regularly undergo substitution: *sīn*, *shīn*, *'ayn*, *lām*, and *zāy*. Regular substitution occurs with every letter that is not among their [Arabic] letters, as in their saying *karbanaj* (which means a shop or merchandise from a grocer's shop). The *kāf* in it is substituted for a letter between *kāf* and *jīm*. Thus, they substituted either *kāf* or *qāf*, as in *qarbaq* (meaning a shop, an Arabized form of *karbah*), or *jīm*, as in *jawrab*, which means a covering for the foot and in Persian is *kurb*.

As for substitution that is not regular, it occurs when a letter corresponds to the Arabic letters, as in *Isma'il*: they substituted *sīn* for *shīn* and *'ayn* for the glottal stop, the original form being *Ishma'il*" (Al-Suyuti, 1988, pp. 274–275).

It can be observed that the change occurs through the substitution, deletion, or addition of letters so that the word conforms to the Arabic morphological pattern and to eloquent pronunciation. Such changes serve specific purposes. Change is therefore necessary so that the word does not depart from the rules and principles governing the structure of Arabic.

Examples of Al-Mu'arrab in Arabic

There are numerous and diverse examples of *al-mu'arrab* in the Arabic language, including the following:

- *Abāriq*: Persian, meaning "pitcher."
- *Ab*: some scholars said that it means "grass."

- *Al-arā'ik*: couches or beds, in the language of Abyssinia.
- *Āzar*: Ibn Abi Hatim said that he was informed that it means “crooked” and that it was the strongest word Ibrahim said to his father.
- *Asbāt*: Abu al-Layth stated in his commentary that it means “tribes” in the language of the Arabs.
- *Istabraq*: Al-Dahhak said that it means thick brocade.
- *Asfār*: Al-Wasiti said that it is “books” in Syriac and “books” in the Nabataean language.
- *Biṭā'innahā*: its exteriors, in Coptic.
- *Ḥiṭṭah*: it was said to mean “Speak rightly” in their language.
- *Ḥawāriyyūn*: washermen in Nabataean.
- *Al-raqīm*: it was said to mean “tablet” in Roman, while it was also said to mean “book.”
- *Al-sajjīl*: Ibn Jinni said that it means “book” and is a Persian word that was Arabized.
- *Yā Sīn*: it was said to mean “O human being” in Abyssinian, or “O man” in the language of Abyssinia.

Al-Tha'alibi also mentioned in *Fiqh al-Lughah* a section in which he listed names that the Persians used exclusively rather than the Arabs, so the Arabs were compelled either to Arabize them or to retain them in their original form (Al-Tha'alibi, 2009, p. 317). These include:

- *Al-kūz*, *al-jurrah*, *al-ibrīq*, *al-ṭasht*, *al-ṭabaq*, and *al-qas'ah*: vessels and utensils.
- *Al-samūr*, *al-fanak*, *al-khazz*, *al-dībāj*, and *al-sundus*: types of clothing and fabrics.
- *Al-yāqūt*, *al-fayrūzaj*, and *al-bulūr*: precious stones.
- *Al-ka'k*, *al-darmak*, *al-jardaq*, and *al-samīd*: types of bread and bread products.
- *Al-jullāb* (rosewater) and *al-khalanjīn*: beverages.
- *Al-narjis*, *al-banaḥsaj*, *al-sawsan*, *al-yāsamin*, and *al-jullanār*: aromatic and flowering plants.
- *Al-misk*, *al-'anbar*, *al-kāfūr*, *al-ṣandal*, and *al-qarnuful*: perfumes and aromatic substances.

From the Roman language are *al-firdaws*, meaning “garden”; *al-qisṭās*, meaning “balance”; *al-sijinjil*, meaning “mirror”; *al-qasṭal*, meaning “dust”; *al-bayṭarīq*, meaning “commander”; and *al-tiryāq*, meaning “antidote to poison” (Al-Tha'alibi, 2009, p. 319).

Al-Suyuti also mentioned in *Al-Muzhir* some *mu'arrab* lexical items that have corresponding names in the language of the Arabs. For example, *al-ibrīq* is called *al-tāmūrah* in Arabic; *al-baṭṭ* is called *awazz* among the Arabs; *al-hāwūz* is called *al-mihrās* among the Arabs; *al-ṭājin* is called *al-miqlā* among the Arabs; *al-misk* is called *al-mashmūm*; and *al-raṣāṣ* is a foreign word that has been Arabized, while its purely Arabic name is *al-ṣarfān* (Al-Suyuti, 1988, pp. 283–284). These are some examples of foreign *mu'arrab* lexical items in the Arabic language. We have presented them briefly to demonstrate the existence of this term in Arabic.

5) The Role of Al-Mu'arrab in the Development of the Language

The concept of *al-mu'arrab* has played an important role in the development and enrichment of the Arabic language at several levels. Its most significant impact can be observed at the lexical level, where exchange between languages becomes active and borrowing increases. This had been the practice of the Arabs since the pre-Islamic period. Certain words that they needed from the languages of neighboring peoples were incorporated into their speech after being infused with their own Arabic character. Their poets then adopted these words and incorporated them into their poetry. Thus, Al-A'sha mentioned in his poetry *al-yarandaj*, *al-dayabun*, *istar*, *al-isfantu*, *al-bustan*, *al-jalsan*, and *al-banaḥsaj*, while the poetry of 'Adi ibn Zayd frequently included *al-ibrīq*, *al-khuwan*, *al-marziyan*, and other such words ('Abd al-Tawwab, 1994, p. 359).

Arabic has benefited from words originating in other languages since ancient times, incorporating them into the language according to established rules and regulations. This contributed to the growth of its vocabulary and the enrichment of its lexicon throughout the ages, as people became accustomed to using these words and they became part of their language, perhaps causing them to forget their original sources in many cases.

The Arabic language benefited from *mu'arrab* lexical items from the pre-Islamic period until the advent of Islam, when the Noble Qur'an recognized them. They subsequently became more widespread and more frequently used. The Noble Qur'an was then revealed by God Almighty in this Arabic language, in which some of these *mu'arrab* elements had already become established components. Accordingly, the Qur'an contained some of the words that the Arabs had Arabized from the languages of neighboring peoples ('Abd al-Tawwab, 1994, pp. 359–360).

All these lexical items contributed to the richness and enrichment of Arabic vocabulary and to the diversification of terminology, thereby increasing the variety of expressions and styles.

The Arabs also adopted words from contemporary languages that denoted inventions, new names, and scientific and technical terminology, as well as terms required by the desired process of modernization, particularly in the field of education and the terminology associated with it, including the production of books in newly emerging branches of knowledge. Examples of such new terms include *al-kambyutar* (computer), *al-midhya'* (radio), and *al-mirnāh* for the telephone ('Abd al-Tawwab, 1994, p. 368).

All these lexical items enriched the linguistic lexicon, helped the language meet communicative and expressive needs, enabled it to keep pace with civilization and development, and allowed it to express the requirements of the age.

Having examined the development brought about by *al-mu'arrab* at the lexical level, we may also turn to the semantic development of the language. The importance of *al-mu'arrab* in the growth of linguistic meanings and denotations is extensive, as reflected in the diverse meanings conveyed by the *mu'arrab* lexical items incorporated into the language. "Mu'arrab lexical items transfer their meanings with them at the moment of their transfer" (Abu Ma'li, n.d., p. 13).

Borrowing from foreign languages is not restricted to lexical items alone; meanings may also be borrowed. In the process of borrowing, "there are two possible paths: either the borrowing language takes the word and subjects it to its morphological and phonological rules, in which case we have a borrowed word, or the borrowing language translates the units of the source language literally into a word, in which case we have a loan translation" (Mario Bai, n.d., p. 157).

The *mu'arrab* lexical items in Arabic have played an important role in enriching its meanings from the earliest periods, whether in poetry, prose, or literature in general, as well as in their broader meanings and in relation to new meanings and the different cultural and civilizational developments of the present age.

Mu'arrab lexical items also contributed to poetry and prose by introducing "philosophical and political ideas and scientific views into the poetry of the early poets, such as the poetry of Abu Tammam, Al-Mutanabbi, and Abu al-'Ala', as well as other lexical items and meanings that appear in Abbasid literature, both poetry and prose. They developed numerous meanings denoting different types of food, types of vessels and furnishings, industrial tools and medical drugs, names of diseases, and scientific terminology" (Abu Ma'li, n.d., p. 19).

They also used meanings associated with Persian festivals, including Nowruz and al-Mihragan, as found in Al-Buhturi's description of spring (Al-Buhturi, 1963, Vol. 1, p. 2090):

Spring has come to you, radiant and cheerful,

So beautiful that it almost spoke.

Nowruz has awakened, in the darkness of night,

The first roses that only yesterday were asleep.

It is evident that the Arabic language benefited considerably from the meanings and denotations of Persian, Roman, Indian, and Greek cultures that the Arabs had incorporated from ancient times, thereby enriching the semantic resources of the language.

Al-Jahiz mentioned in his book *Al-Hayawan* the most famous animals and birds associated with India, which were subsequently transferred into Arabic. He states: "The elephant, the *bir*, the peacock, the parrot, the Sindhi chicken, and the rhinoceros are among those with which God distinguished India" (Al-Jahiz, n.d., Vol. 7, p. 120). Perhaps the most prominent book containing numerous Indian and Persian meanings is Ibn al-Muqaffa's *Kalila wa-Dimna*, from which the Arabic language benefited through numerous foreign meanings and lexical items.

Arabic also benefited considerably from Indian culture by acquiring broad concepts and some new modes of thought, in addition to certain Indian theories in rhetoric, grammar, and the principles of literary criticism.

Likewise, Persian imagination and Persian meanings are evident in Arabic poetry, particularly in the poetry composed by poets of Persian origin. The same can be said of Greek philosophical sciences and the influence they exerted on Arabic literature at the time, particularly the *mu'arrab* lexical items derived from those languages during and before the period of flourishing translation. These left clear traces on Abbasid literature (Abu Ma'li, n.d., p. 26).

It is therefore clear that *al-mu'arrab* has provided the Arabic language, since ancient times, with extensive meanings across various fields, particularly in science and literature. It broadened the meanings and fields of knowledge available in Arabic and continued to do so into the present age, in which modern civilization has generated new concepts, while technology and new techniques have produced numerous terms and meanings associated with various economic, social, cultural, and political fields. *Al-mu'arrab*, in both its lexical and semantic dimensions, has played an important role in enabling Arabic to develop and keep pace with civilization, as reflected in new terms such as *radio* and *television*, as well as pharmaceutical names such as *aspirin*, *sulfadiazine*, and other terms.

6) How Does Al-Mu'arrab Contribute to the Development of the Language?

This question encompasses many ideas, particularly because it concerns a language with deep historical roots and numerous connections. The Arabs came into contact with the Persians, Romans, Greeks, Abyssinians, Nabataeans, and others, and their language interacted with the languages of all these peoples. No language can remain isolated from contact with another language, and the continuous development of a language cannot occur independently of all external influences.

Al-mu'arrab has therefore played an important role in the growth and development of Arabic because it enables all areas of life to be articulated through an Arabic form in language and education, science and thought. This role has existed since ancient times and has continued into the modern era.

Al-mu'arrab has contributed to the accumulation of diverse forms of knowledge and to meeting the requirements necessary for teaching medicine, science, law, and languages since the earliest periods. It has also broadened the horizons of Arabic by introducing it into modern fields that had no previous equivalent, such as computing, communication sciences, and space science.

The growth of the language is therefore connected with the lexical items and meanings it has borrowed from neighboring languages. Through these borrowings, it has incorporated different sciences, their knowledge, and their terminology,

while also benefiting from the ideas, meanings, and concepts that it has Arabized in various fields and disciplines, thereby keeping pace with civilizational development.

Conclusion

Language is a social phenomenon that cannot exist in isolation from the external circumstances surrounding it. It influences and is influenced by other languages. Arabic has benefited from the lexical items and meanings of the languages with which it has come into contact, having existed since ancient times in a dynamic and vital process of exchange with other languages.

Al-mu'arrab as a category of foreign lexical items is an established component of Arabic that has existed since the pre-Islamic period and thereafter. It also occurred in the Noble Qur'an. It is a healthy linguistic phenomenon that enriched the Arabic language both lexically and semantically, enabling it to express meanings across all fields and domains. It also increased the quantity and richness of its lexicon and enabled it to keep pace with civilizational and cultural development. *Al-mu'arrab* has made the language a living phenomenon that remains open to everything new and modern. It has increased its capacity to express diverse meanings through varied lexical resources and is necessary for every language in the world.

No language can develop and grow by relying exclusively on its own resources; rather, languages influence and are influenced by one another.

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