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The Paths of the Spoken Arabic Dialects in Borrowing and Arabizing the Words of the English Language

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Abstract

This research seeks to gain insight into the paths used by contemporary spoken Arabic dialects in borrowing words from the English language, Arabizing them, and deriving from them in the manner of Arabic and its tones, conjugations, and morphology. It looks at how the foreign word blends into the colloquial spoken language, and becomes part of its linguistic lexicon with which some of its lacking semantic fields are filled in the expression. On colloquial technical terms, and for the sake of completing this study, the research traces the journey of some borrowed English words in the spoken Arabic dialects, and examines some foreign words that have leaked into modern Arab culture as a result of linguistic friction. Contemporary vernacular, especially among young people who are open to modern technology, social networking sites and online shopping. The research concluded that the users of the linguistic borrowings Arabized and adapted them verbally according to the Arabic forms of those words, and by analogy with the mechanisms of derivation of the verbs in the Arabic language. Where the English word is formed from letters that form the original substance of the word, and when this word is borrowed, a change occurs in the structure of the origin and the connotation. The use of extraneous and borrowed terms remains confined being audibly heard rather than written, but the large number of these words circulating on people's tongues today warns of the infiltration of these words into writing, and the beginnings of these words have begun to appear in the writings of some journalists and youth groups. And there is an inter-language that began to be born from the convergence of English with colloquial Arabic, and it mediates between the classical Arabic language and the spoken colloquial Arabic dialects, and this language has become of a social nature that separates young people from their linguistic group.

Keywords: Linguistic Borrowing, Extraneous Pronunciation, Spoken Arabic Dialect.

Introduction

Language is formed in the bosom of a society, and it began on the day people felt the need for understanding each other. It arose, developed, and renewed as a result of people's contacts with each other and language is affected by society and all social phenomena, and changes according to the social classes that accompany it. (J. Vendres, 1950, p. 35). In the past, when the Arab enjoyed his complete independence in his desert, he relied on his instinct to produce and generate the largest possible amount of vocabulary, and it was an inexhaustibly rich source of lexis. But with the advance of time and the occurrence of the massive knowledge revolution witnessed by human civilizations, a group of foreign words crept into the Arabic language without the presence of an Arabic word synonymous with these words. This is what earned these foreign meanings entrance and led to their spread and popularity in the Arab environment.

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Also, it often happens that within the colloquial Arabic dialects the English vocabulary borrows spontaneously without a fixed linguistic code, as is the case in classical Arabic, which represents the written and formal linguistic level. So we are facing a level of spoken colloquial dialects as a means of oral communication that does not have sufficient controls and rules for utilization in communication, but due to the close connection between colloquial Arabic dialects and classical Arabic, we see that the paths of linguistic borrowing are not specific to one dialect more than another dialect. Rather it is a general disposition among all dialects that each is derived from the formal, classical language, and each varies according to the relationship of the colloquial dialect with foreign culture (Al- Aqtash, 2010, 51).

The technical and technological revolution and the world's immersion in technology and social networking sites (Facebook, Twitter, Instagram, Snapchat, Tik Tok), in addition to global shopping centers and programming languages, have led to what has become known as linguistic globalization. Between different cultures, these languages are cross-fertilized and exchanged from each other despite the difference between them. It was celebrating the arrival of new vocabulary from neighboring cultures, and deliberately integrating the foreign word with its meaning at the beginning, and then later resorting to finding a newly established pure Arabic word that replaces said foreign word.

Linguists have tried to set restrictions and controls on the foreign word. So they subjected it to the sounds of Arabic, its structure, and its movements, and changed it through substitution, predication, and introduction in its sounds, delaying, deleting, increasing, moving, and pacing until the singular blended with the language. But these restrictions and controls were not invested in the colloquial Arabic dialects, so it came to employ the English word in the spoken Arabic culture as they heard it from its people, thus preserving the origins of the audible word that lived among them according to its original form, and they sometimes tended to act with the word according to the linguistic need with which they filled some empty fields in the communicative usage culture. The Arabic dialects do not have within them sufficient immunity against linguistic globalization as does the Arabic language itself. Al-Fusha, the classical form of Arabic, does not have a sufficient linguistic system to shield and block it from extraneous vocabulary. However, there is some borrowing that is necessary and indispensable, and some of it is a luxury that some individuals from the general public resort to spontaneously and without controls as a result of attitudes of admiration for cultural and civilizational patterns that are an alternative to their own culture and civilization. Traditionally, writing is accompanied by a view of refining and bringing the text closer to an eloquent level which leads to it being necessary to exclude non-eloquent words. (Al-Nasrawi 2010, p. 361)

Contemporary Colloquial Arabic Dialects

The colloquial Arabic dialects represent the language of daily communication circulated among the members of the Arab society at different cultural and intellectual levels and social classes in their informal life interactions. It is acquired in the first years of the stages of linguistic formation in the Arab person as a result of contact with family members and the society that takes this colloquial language as a means of communication with each other. Within their group, spoken language is free from the restrictions and controls of syntactic movements and grammatical laws to which the standard Arabic language adheres.

Therefore, some linguists have argued that the reason for the emergence of the colloquial language is the spread of the melody on the tongues of Arabic speakers, until a language emerged that got rid of the syntax, and violated classical Arabic in vocabulary, in the way of composing phrases and some other linguistic characteristics. This is colloquial language which

flows on the tongues of the general public. (Nassar, 1956, p. 96).

It seems that the differences between the colloquial dialects and the classical language appear greatly in codification and writing and not in its broad general meaning. In this regard, it was said that colloquialism is a form of linguistic economy whose purpose is to simplify classical Arabic.

Abd al-Qadir al-Maghrabi says: "colloquialism is shorthand for classical Arabic, a method of abbreviation in its expressions, and a return to what is most appropriate and suitable for its conditions". (Al-Maghrabi, 1923, vol. 3, vol. 8, p. 236)

The expressions from the English language that are circulated in contemporary colloquial Arabic dialects are related to aspects of communicative life and technology, and are not exclusive to a dialect per se. The more a society is removed from the heart of its large cultural centers and openness to the other, the less it uses expressions outside the periphery of its spoken language (Ortiz-Robinson & Foster-Bey, 2021).

The closer a person is to large economic and cultural centers and interacting with the other leads to linguistic friction that introduces many strange and borrowed words into the language. We cannot define these words in an Arab country because it is not produced by a specific people, but it came to us with its implications from the tongues of young Arabs who use technology, especially bilinguals.

In light of the multiplicity and diversity of the needs of the contemporary Arab and the abundance and diversity of English terms in the communicative Arab culture, the language resorts to adapting to the facts to secure the needs of communicating effectively.

The Arab language is the intellectual carrier and the cultural incubator and that which helps one to secure everything that is needed to communicate, understand, and harmonize with the other, so the language resorts to adapting to secure human needs from the functions with new connotations, and the fact is that the colloquial dialects have decomposed from the linguistic rigor and syntactic restrictions and eased the laws of Arabization because it was more dynamic than the classical language in dealing with the new borrowed words.

Exotic Words in Arabic Culture

The Arabs mixed with other neighboring nations and civilization, such as the Persians, the Romans, and the Greeks, since the pre-Islamic era, the era of early Islam and the Umayyad era. Interactions that followed from mixing and the cultural, commercial, social, and religious friction among them led them to borrowing words from them and lending words to them.

The issue of inclusion foreign words is ancient and is a result of people's need to accommodate for all the emerging civilizational innovations from other cultures. Arab linguists were very keen on the purity and clarity of their language leading them to explicitly caution many words that leaked into the Arabic language from other languages as a result of mixing. They referred to the languages from which they were taken, and mentioned the origin of some of them in their original languages. Arab linguists also studied these extraneous words in various ways, so they set the controls by which these words are known and to subject them to Arabic pronunciation and construction. (Al-Jawaliqi, 1990, p. 5).

In the modern era, there has been many extraneous and borrowed terms in the Arab culture spoken from other languages, especially the English language in the fields of technology, modern scientific inventions, and scientific and medical terminology. The borrower is borrowing these words to fill the empty fields in the culture of use today. Social networking sites have played a major and effective role in bridging the gap between peoples.

Cultures converged, and languages converged, so the technically, technologically, economically, cognitively and industrially advanced peoples exported their products with their functions, and dictated their language. Additionally, it imposes the consumer who grasps the product with its indications, meanings, and corresponding implications, thus those importing people embrace the meaning and structure of the words of products and industries, then take to dispose of their words according to their need and the willingness or voluntariness with the language. (Al-Anati, 1436, 19).

It is noteworthy to know that the words of the English language do not seep into the colloquial Arabic dialects directly and suddenly, but rather enter gradually and through stages. In the beginning, the vocabulary of the English language dominated, and this vocabulary increases or decreases according to the frequency of its use by the people of the Arabic language.

More or less of these foreign words may remain as an everyday part of Arabic speech according to its use to Arabic language speakers and any changes that may give reason to alienate them, with addition to any changes in pronunciation so pronunciation is approachable with respect to the considered dialect until it adapts to become as closely congruent to the originally spoken term. In pronunciation, which is the last stage, the victorious language imposes its rules and linguistic laws regarding sentences and structures. (Abdul Tawab, 1997, pp. 175-176).

The Paths of the Colloquial Arabic Dialects in Borrowing the Words of the English Language.

The issue of linguistic overlap between human languages is one of the old and new issues, and the source of this overlap is cultural friction, and the convergence of the people of those languages in the fields of culture, technology, economy and commercial dealings, and some of them are affected by each other's cultures.

The framework of the pragmatic linguistic uses in the spoken Arabic dialects; As the users of the Arabic dialects borrow vocabulary from the English language in various and multiple fields, then this extraneous vocabulary undergoes during its use journey to a set of changes that may affect its structure and some of its sounds and meanings, until it mixes with the vocabulary of the borrowed language, and becomes part of its use pragmatic balance.

Contemporary colloquial Arabic dialects follow multiple ways in order to adapt the borrowed term and facilitate its pronunciation and circulation among people. What we would like to mention before proceeding with the presentation of this article is that the paths adopted by the colloquial Arabic dialects in order to Arabize the vocabulary of the English language are spontaneous paths.

They are not subject to the controls of the standard Arabic language in Arabization, but rather it is a path that takes place in the speech of the general public, specifically among the youth and without known laws and controls. Therefore, the Arabic dialects follow the borrowed English word in several ways, from its borrowing from its mother tongue until its integration into the spoken colloquial Arabic dialects (Na'ajah, 2014, 53-55). All that the Arabic dialects did was to follow two paths (Dorfman et al., 2021):

In the first path the borrowed English word may pass into the Arab usage culture without any change or alteration occurring in its original structure. It remains used as it is; an example of that is the word (FAX) which entered Arabic usage without affecting its letters with any change or alteration. The Arabs pronounce it colloquially (fax) in the same way as it is pronounced in English, and it is similar to the words (mood, shopping, enzyme, fax, video) that entered the language (Chen, 2017)..

For example, the word (mood) is used to express the mood in which a person is. The phrase: (living the mood), as well as the word (Shopping), appears in its original form without any change in its structure, and they employ it in a variety of verbal contexts.

The second path is done by making some phonetic and morphological changes and adding some antecedents or suffixes to the incoming word to be in harmony with the borrowing language systems. Often the sounds that have no alternative in Arabic are replaced, and in the event that such is not the case, the Arabic dialects instead resort to a set of procedures by which the extraneous word is expressed, as exemplified in the following:

1. Investing in compliant Arabic morphological formulas with easy quadrilateral structures that are common in spoken deliberation, which works to digest extraneous words with their weight, such as the (verb) formula towards (save) from (Save), and (finish) from (Finish), and (Share) from (share), (hack) from (Hacker), (launch) from (Initiate), (message) from (Message), (fyz) from (Visa), and (snap) from (Snap.), and (block) from (Block). You also use the form of (verb) towards: (Kabjar) from (Capture), (Telephone) from (Telephone), (Hydrogen) from (Hydrogen), (Kansel) from (Cancel), and (Harmone) from (Hormone), and (Google) from (Google), and also use the form of (verb) towards: (Music) derived from (Music), and (Fluz) from (Values). (The Language Complex, Part 3, 251).

2. The word is expressed by making some changes to the structure of the borrowed word and its sounds in accordance with the Arabic pronunciation, and within the generative capabilities of the Arabic language. Colloquial dialects pick up extraneous words that are frequently repeated, especially on social networking sites, by hearing them in the form of single sound blocks.

3. In other words, the general public hears new words that may not suit their linguistic taste and the colloquial usage resorts to making a change in the origins of the extraneous words, trying to bring them closer to the sound blocks and weights they are accustomed to when using and pronouncing words.

A word such as (Visa) in the English language has matured in usage until it has become part of their common usage linguistic lexicon. The first thing people did was to convert this term from its nominal form, which does not conform well to the Arabic language, to the actual form, which enables them to adapt it as much as possible.

The colloquial dialects have absorbed this newly integrated word within its actual and nominal forms with its most common Arabic grammatical form, the verb. This form enables them to preserve the origin of the extraneous word, so they do not distort the extraneous word except to the extent that it enables them to pronounce it easily and conveniently.

Accordingly, the two original and Arabized words are pronounced in a close homogeneous way given. The letter (V) has no counterpart in Arabic and it was replaced with the letter (F). For instance, they also replaced the sound (G) in The word (game) to the (s), and they said: (value). With these types of phonetic substitutions, they created harmony between two voices from the same place of articulation.

4. They intended to derive and generate a set of vocabulary from this foreign term as a matter of expanding the use of this extraneous word. They derived from the noun (Visa) a subjective noun to become the one who performs the action (Mufayez), and the participle noun (Mufayez to him), and the plural of breaking (Vyaz), in addition to entering some antecedents such as (the definition) to become (Visa), and adding some suffixes that translate to mean 'dual' and thus become (Visa-ten). Thus the colloquial dialects have incorporated this 'outside' term with flexibility and by voluntarily means to invest it and employ it in its daily uses within multiple

contexts. Another example of that is the word (Finish), which crept into the spoken Arabic dialects. These dialects were able to digest and subjugate them according to the morphological and phonetic laws of the classical Arabic language. Therefore, this term became common in Arab societies within the possible derivations.

In the verbal forms, they said: (fennesh) for the past, (fennesh) for the present, (fennesh) for the command, and they said in the nominal forms: (fennesh) for the participle, and (tannasha) for the infinitive. By analogy with the inflection of letters in the language Al-Fusha, they appended the ya' and the noun in the accusative and the genitive dual forms (mufanshin). However, they neglected the nominative form (mufanshan) because it is analogous to classical speech, and they added the Ya' and the Nun letters in the masculine plural, thus the word becomes (mufanshin). They also neglected the 'Waw' Arabic letter and the noun in (mufanshun) because it is analogous to the standard form of classical Arabic, they added the pronouns to it as well, so they said (we broke it, we broke it, so we broke it). As a result, the spoken Arabic dialects took this extraneous word from English, then subjected it to its phonetic, morphological and grammatical law, and thus generated and reproduced from it a group of derivatives that emerged from the weak lexical origin (Fennish) which was derived from non-Arabic origin and Arabic weight and construction.

5. The prefix definition (Al) may be added to the foreign word, such as the word (full), thus may be interpreted in this example as filling the fuel tank in cars, as well as the word (light), so they say (Al-light). Alternatively, adding Arabic letters (Alif) or (ta) to the end of the word lights may also be a suitable option, and thus this technique imitates the feminine plural style in the eloquent Arabic language.

6. They tend to omit some vowels in the foreign noun, towards the word (delete). They use a verb form that results in deletion of accessory information, so using this general rule, words are stated with vowels of the foreign term discarded. (Sirraj, 2012, p. 66.)

7. Likewise, the public may resort to making a distortion of the borrowed term by changing its letters to suit the Arabic pronunciation, such in the example for the term (Driver) in the sense of the driver, (Driol), and they define it as (Driol), and to mimic the feminine form, may also say (Al-Driola).

8. They also weaken a borrowed word by adding a letter in its middle to fit the actual tone or implication of the word (Cash) meaning to spend, so they say (Kash) by weakening the verb. The same applies with the word (finish) when they say (finish) in its actual form, to indicate the termination of services.

9. They may make more than one change to the borrowed term. For the English word (Controller) they drop from this borrowed word an infinitive form in the plural form. They say (Controllia) to refer to a special category of people who work in the field of public transportation, by adding the (Al) definition, and the stressed (Ya'), and (Ta' al-Murtouba vowel) to the end of the word.

We have seen in the previous examples how the Arabic dialects transferred the English signifier into Arabic while preserving four original letters, namely: (F, A' L). By weakening the I sound, and perhaps by preserving the originals (F, A' L). For example, in the case of, Fabrak from Fabricate, and Harmmana from Harmonized, the structure of the previous verbs resembles the first four letters, and is then subject to the system of conjugation of words in Arabic and their derivation. For Hydrogen, say (hydrogenated, to hydrogenate, hydrogenation, been hydrogenated, already hydrogenated). Likewise, it can be subjected to the inflection system, in

the dominative and accusative forms so we say (hydrogen-an, or hydrogen-ain). The colloquial dialects with this linguistic subjugation mimic the classical Arabic language in its Arabization of the foreign word and the means of subjugating it to the non-Arab, as Abu Bakr Al-Sarraj says: "The Arabs may also transcend their language to other non-Arabic foreign languages, so they may derive something from said language, but express it and state it in their own words." (Al-Sarraj, 1972, p. 21).

Dr. Abd al-Sabour Shaheen believes that the definition and syntax of the foreign word are two formal matters that come in the form of antecedents and suffixes that stick to the word in order to follow the path of the original words. However, the derivation is the essential means for the Arabization of the foreign word. It means that the word has completely subjugated the language, and that it has become one of its vocabulary (Shahin, 1986, p. 288).

If the meaning of the words is foreign, then it has become Arabic in tone, morphology, sound, and definition, so the vocabulary transforms to Arabic in sound, implication, and generative potential. The meaning remains foreign, and perhaps these words with the flow of time may become the property of the Arabic language when its original features disappear. This happens with the lexicon Arabic words that English borrowed, and eventually it changes so that it becomes English.

The Arabic lexical unit (qard) was conveyed with its meaning and with a partial modification of its sound to suit the English linguistic environment. They said: (Credit), so the Arabic Quaff is matched by the English Q letter, and the 'Da' Arabic letter is matched by the combination of the corresponding D and T in English (Na'ja, 2004, p. 109).

Dr. Salman Abu Aws produced a study called (Ten Thousand English Words of Arabic Origin). However, we think that the interaction of colloquial dialects with these extraneous words is not conscious and based on a scientific approach in Arabization, derivation and generation, as is the case in classical Arabic, but rather instinctively and not based on scientific and methodological foundations, and it is done automatically without prior awareness of this process.

Although Arabs admit to using extraneous vocabulary, and that it has become part of their lives and their daily deliberative and communicative culture, they do not recognize it in the classical linguistic system. It is excluded from correspondence and official addresses, so it remains confined to colloquial circulation and does not enter their written classical language in order to preserve linguistic purity.

The prevalence of such English terminology that have entered Arabic from a technological or economic viewpoint, remains in the verbal framework that does not rise to the syntactic level, so it is very easy to count these terms as they are isolated words that are often said in isolation and apart from the syntax with addition to not having a long usable memory of its own that enables it to stay alive in the collective memory of language users.

The spoken dialects can be considered as a gateway through which the foreign word passes. If it became popular and was written spreading its usage by the people, the classical Arabic toolkit and Arabized it after making modifications to the structure of the word.

With this circumvention, the Arabic dialects were able to contain what is of non-Arabic origin, and subject it to the morphological restructuring as an appropriate balance to become a cross-variant with English and Arabic. In this way, Arabic has removed itself from the role of dependency to the role of the productive language by suggesting new meanings with English origins and Arabic derivations according to available linguistic rules, and based on the laws of the classical Arabic language in translation.

Conclusion

After this study, during which we toured the journey of the English word from its borrowing, passing through its use, and reaching its derivation, we have concluded with a number of results, which we summarize as follows:

First: The technical and technological revolution and the world's immersion in the internet and social networking sites (Facebook, Twitter, Instagram, Snapchat, TikTok) in addition to global shopping centers have led to what has come to be known as linguistic globalization which is the openness of languages to each other and the abolition of barriers between different cultures. The Arabic language, like other languages, was celebrating the advent of the terminology of modern technologies, but it deliberately received the foreign word with its meaning from the beginning as an outsider. It then resorted to finding a pure Arabic word that replaces the foreign word, in contrast to the spoken Arabic dialects that embrace new words. The foreign vocabulary is as it is and you act on it according to the linguistic need. Therefore, it does not have sufficient immunity against linguistic globalization. Additionally, it does not have a sufficient linguistic system to protect it and to shield from any entering foreign vocabulary.

Second: There are derivations that the public took from the borrowed expressions. The users of the linguistic borrowings Arabized them and adapted them verbally according to the Arabic formulas, and by analogy with the mechanisms of deriving verbs in the Arabic language. In this, under no circumstances is the creation of the manmade language done so with intentionality. The breeding of the language represented in derivation and analogy. It is characterized by an informal, intentional randomness that is not dictated by language laws and it stems from the need to express sensations for which they do not find an Arab active and easy Arabic linguistic alternative. There is a need to appease the extraneous words, so we notice that there are formulas that have been written to circulate on the tongues of people more than other formulas. This formula has become popular within its Arabized form, however, the latent in the mother tongue and its resources should be exploited in order to generate new expressions instead of borrowing them.

Third: The English word is formed from letters that form the original substance of the word, and when this word is borrowed, a change occurs in the structure of the origin and the semantics. This migratory foreign word then becomes active and grows in Arabic to give birth to other foreign words of its kind, but it has the Arabic derivational tone.

Fourth: The standard formulation that people use today is the result of the inherited rules established in their minds and any misunderstandings as a result of hearing after conducting mental operations that lead to deduction, and selecting some words that meet their needs and gain their approval.

Fifth: The use of extraneous and borrowed words remains confined to what was heard and did not enter the written language. However, the large number of these words circulating in the everyday vocabulary of people today warns of the infiltration of these words into writing. The first of these words have begun to appear in the writings of some journalists and youth groups.

Sixth: The proliferation of English terminology within the Arabic language, and the approbation of the Arabic speakers for these emergency and foreign terms in their mother tongue is without necessity, will lead to linguistic alienation, obliteration of the effects of the Arabic language, and the dissolution of its users no longer abiding by its rules. This alternation between the vocabulary of Arabic and English will confuse Arabic in the colloquial usages of its

children, and the mixing of extraneous vocabulary with the vocabulary of the mother tongue can lead to linguistic impurity from which the origin is not known from the branch since it is a linguistic growth that warns of a language pollution phenomenon that disturbs the originally nature of language.

Seventh: There is an in-between language that emerges from the convergence of English with colloquial Arabic, and it mediates between the classical Arabic language and the spoken colloquial Arabic dialects. This language has become of a social nature, distancing young people from their linguistic group.

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