The Arabic Origins of "Divine and Theological Terms" in English and European Languages: A Lexical Root Theory Approach

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Abstract

This paper examines the Arabic cognates or origins of divine and theological words in English, German, French, Latin, Greek, and Sanskrit.
from a lexical root theory perspective. The data consists of 255 terms like abbeys, alms, bishop, deity, Deus, divine, faith, belief, head, creed, church, ecclesiastic, synagogue, God, Gospel, holy, Holy See, prayer, Unitarianism, catholic, oath, omen, orthodox, Methodist, Presbyterian, religion, salvation, saviour, Scripture, Testament, worship, Zeus, and so on. The results indicate that all such words have true Arabic cognates, with the same or similar forms and meanings. Their different forms, however, are all found to be due to natural and plausible causes and different courses of linguistic change. For example, English deity, divine, French and Latin Deus, Greek Zeus (theo-), and Sanskrit deva, all of which are related and mean 'light' originally, come from Arabic Dau' 'light', iDa'a(at) 'lighting', muDee' (adj.) 'lighted, lighting' via different routes, turning /D/ into /d, th, z, & v/ according to language; English salvation and Latin salvatio derive from Arabic salaam(at) 'safety, peace' via /m/-mutation into /v/; English, German, French, and Latin Scripture (scribe) is from Arabic zaboor (dhaboor), zabar (v) 'book, write', splitting /z (dh)/ into /sk/; English and German holy (heilig) derives from Arabic Saale2 'holy', replacing /S & 2/ by /h & g (Ø)/. As a consequence, the results manifest, contrary to Comparative Method claims, that Arabic, English, and all Indo-European languages belong to the same language, let alone the same family. They, therefore, prove the adequacy of the lexical root theory according to which Arabic, English, German, French, Latin, Greek, and Sanskrit are dialects of the same language with the first being the origin because of its phonetic complexity and huge lexical variety and multiplicity.

Keywords: Divine & Theological words, Arabic, English, German, French, Latin, Greek, Sanskrit, historical linguistics, lexical root theory

1. Introduction

The lexical root theory (Jassem 2012a-f, 2013a-q, 2014a-c) derives its name from using lexical (consonantal) roots in tracing genetic relationships between words in world languages. It first arose as a rejection of the Comparative (Historical Linguistics) Method in its classification of Arabic as a member of a different language family from English, German,
French, and all (Indo-)European languages in general (Bergs and Brinton 2012; Algeo 2010; Crystal 2010: 302; Campbell 2006: 190-191; Yule 2006; Crowley 1997: 22-25, 110-111; Pyles and Algeo 1993: 61-94). All the above studies (Jassem 2012a-f, 2013a-q, 2014a-c) clearly demonstrated, on the contrary, the inextricably close, genetic relationship between Arabic and such languages phonetically, morphologically, grammatically, and semantically or lexically.

Twenty six studies have already been conducted on all language levels. Lexically, sixteen studies successfully traced the Arabic origins of English, German, French, Latin, Greek and Sanskrit words in key semantic fields- namely, numeral words (Jassem 2012a), common religious terms (Jassem 2012b), water and sea terms (Jassem 2013d), air and fire terms (Jassem 2013e), celestial and terrestrial terms (Jassem 2013f), animal terms (Jassem 2013g), body part terms (Jassem 2013h), speech and writing terms (Jassem 2013i), time words (Jassem 2013j), family words (Jassem 2013k), cutting and breaking words (Jassem 2013m), movement and action words (Jassem 2013n), perceptual and sensual words (Jassem 2013o), cognitive and mental words (Jassem 2013p), love and sexual words (Jassem 2013q), and wining and dining words (Jassem 2014a). Morphologically, three studies established the Arabic origins of English, German, French, Latin, and Greek inflectional 'plural and gender' markers (Jassem 2012f), derivational morphemes (Jassem 2013a), and negative particles (Jassem 2013b). Grammatically, six papers described the Arabic origins of English, German, French, Latin, Greek, and Sanskrit personal pronouns (Jassem 2012c, 2013l), determiners (Jassem 2012d), verb 'to be' forms (Jassem 2012e), question and modal words (Jassem 2014b), and prepositions and conjunctions (Jassem 2014c). Phonetically, Jassem (2013c) outlined the English, German, French, Latin, and Greek cognates of Arabic back consonants: viz., the glottals, pharyngeals, uvulars, and velars; needless to say, the phonetic analysis recurred in each study above. In all such studies, Arabic and English words, for example, were true cognates with similar or identical forms and meanings, whose different forms are due to natural and plausible causes and diverse courses of linguistic change.
The remainder of this paper comprises four sections: (i) research methods, (ii) results, (iii) discussion, and (iv) conclusion.

2. Research Methods
2.1 The Data

The data consists of 255 divine and theological terms such as abbey, alms, bishop, deity, Deus, divine, faith, belief, bead, creed, church, ecclesiastic, synagogue, God, Gospel, holy, Holy See, prayer, Unitarianism, catholic, oath, omen, orthodox, Methodist, Presbyterian, religion, salvation, saviour, Scripture, Testament, worship, Zeus, and so on. Their selection has been based on the author's knowledge of their frequency and use and English dictionaries and thesauri. To facilitate reference, they will be arranged alphabetically together with brief linguistic comments in (3.) below.

Concerning etymological data for English and European languages, all references are for Harper (2012); for Arabic, the meanings are for Ibn Manzoor (2013) in the main.

In transcribing the data, normal spelling is used for practical purposes; nevertheless, certain symbols were used for unique Arabic sounds, including /2 & 3/ for the voiceless and voiced pharyngeal fricatives respectively, /kh & gh/ for the voiceless and voiced velar fricatives each, capital letters for the emphatic counterparts of plain consonants /t, d, dh, & s/, and // for the glottal stop (Jassem 2013c).

The above divine and theological words can produce fully natural texts on their own in today's English, e.g.

All the masses worship and pray to God, the one and only, from the Imam, the Holy See, Pope, and Rabbi down to the peasant in the mosque, abbey, chapel, church, and synagogue.

Every word in the above fully natural English text has a true Arabic
cognate as will be shown in the analysis below.

2.2 Data Analysis
2.2.1 Theoretical Framework: The Lexical Root Theory

The analysis of the data utilizes the lexical root theory as a theoretical framework (Jassem 2012a-f, 2013a-q, 2014a-c). It is so called because of employing the lexical (consonantal) root in examining genetic relationships between words such as the derivation of *observation* from *serve* (or simply *srv*). The major reason stems from the fact that the consonantal root carries and determines the basic meaning of the word irrespective of its affixation such as *observation*. Historically speaking, classical and modern Arabic dictionaries (e.g., Ibn Manzoor 1974, 2013) used consonantal roots in listing lexical entries, a practice first founded by Alkhaleel, an 8th century linguist, lexicographer, musician, and mathematician (Jassem 2012e).

The lexical root theory is comprised of a theoretical principle or hypothesis and five practical procedures of analysis. The principle states that:

Arabic and English as well as the so-called Indo-European languages are not only genetically related but also are directly descended from one language, which may be Arabic in the end. In fact, it claims in its strongest version that they are all dialects of the same language, whose differences are due to natural and plausible causes and courses of linguistic change.

To empirically prove that, five applied procedures are used in data collection and analysis: namely, (i) methodological, (ii) lexicological, (iii) linguistic, (iv) relational and (v) comparative/historical. As these have been fully described in the above studies (Jassem 2012a-f, 2013a-q, 2014a-c), it would be redundant to do that again. So, for the sake of brevity, the curious reader is referred to them for further detail.
4. The Results

The main focus of the results will be on the Arabic lexical (consonantal) roots of English, German, French, Latin, and Greek words; affixation (prefixes, suffixes, and infixed) are generally excluded to save time, space, and effort here although all have true Arabic cognates (see Jassem 2012f, 2013a).

**Abbey** via Latin abbatia 'abbey', Greek abbas from Arabic bai3a(t), bia3 (pl.) 'abbey'; /3/ was lost.

**Abode** (abide) from Arabic bait 'house'; /t/ became /d/.

**Abbot** (abbess) from Arabic ab(at) 'father'.

**Abstinent** (abstain, abstinence, abstention) from Arabic Saam, Sawm/Siaam (n) 'to fast' or Saan 'keep off, protect'; /S/ split into /st/ while /m/ turned into /n/.

**Abyss** from Arabic beesh 'ditch, pit', jub 'a well', or jooba(t) 'a depression' via reversal and turning /sh (j)/ into /s/.

**Admonish** (admonition) from Arabic naSa2, tanaaSa2 'advise, admonish'; /S & 2/ merged into /sh/ and /m/ split from /n/.

**Advice** (advise, advisor, advisory, Vice-) from Arabic awSa, waSia(t), tawSiat/tawaaSi (n) 'advise'; /t & w/ changed to /d & v/. See Vice.

**Afterworld** (German Welt) from Arabic (i) ithr 'after' via /th/-split into /f & t/ and (ii) balad, buldaan (pl.) 'world, countries' where /b/ changed to /w/ and /r/ split from /l/.

**Alms** via Old English ælmesse 'alms', Latin (Spanish, Italian) almosna, Church Latin and Greek eleemosny(a/e) 'alms', from Arabic almo2sineen 'charitable people' via /2/-loss. That is, alms and almosna consist of (i) al from Arabic al 'the' and (ii) ms/mosna as a shortening of Arabic mo2sin(at) 'good giver (f)', an economic fundamental in all religions.

**Altar** (alt, altitude, elite, elate, elevate, aloof) via Latin altus 'high', altare 'high alter for sacrifice to the great gods' from Arabic 3aali(at) 'high' via /3/-loss (Jassem 2013c).

**Angel** (angelica) via Latin/Greek angel(u/o)s 'messenger, announcer' from Arabic naji, munaaji 'announcer, caller' via /l/-insertion; malak 'angel,
king' via reordering and replacing /m & k/ by /n & j/; or najl, anjaal (pl.) 'son' via lexical shift.

**Anglican** *(Angles, Anglo, Anglia, England, English)* via Old English *Angles* and Latin *Angli* 'the Angles; lit., the people of Angul, a hook-like region in today's German Holstein' from Arabic *manjal* 'sickle, hook-like', merging /m & n/ and turning /j/ into /g/.

**Anno Domini** *(AD, domination, dominion)* from Arabic (i) *3aam* 'year' via /3/-loss and turning /m/ into /n/ and (ii) *daiyaan* (n) 'dominator, lord' where /n/ split into /m & n/. See *dominion*.

**Apostle** *(epistle, epistolary, ambassador, embassy)* via Latin/Greek *apostul(u/o)s* 'messenger' of (i) *apo/epi* 'from/to' from Arabic *bi* 'in, with' via lexical shift and (ii) *stellein* 'send' from Arabic *rasool* *(mursal)* 'messenger', *arsala* (v) 'send', *risaalat* (n) 'message' via reordering and turning /t/ into /s/ or /m/ into /p/; or *ba3ath/ab3ath* (v) 'send', *bi3that* (n) 'sending, mission', *mab3ooth* (n) 'messenger', turning /3 & th/ into /s & t/.

**Archbishop** from Arabic (i) *3areeq* 'old, renowned' where /3 & q/ merged into /ch/ or *ra’ees* 'head' via reversal and turning /s/ into /ch/ and (ii) as in *Bishop*.

**Ascetic** *(asceticism)* from Arabic *zaahid/azhad* 'ascetic'; /z & h/ merged into /s/ and /d/ turned into /t/.

**Asylum** from Arabic *aslam* 'surrender, keep safe', *islam* 'peace, submission'. See *welcome*.

**Atheism** *(atheist)* See *theology*, *deity*.

**Baptism** *(baptize)* via Latin *baptisare* and Greek *baptizein* 'immerse, dip in water' from Arabic *sibaa2a(t), saba2* (v) 'wash, swim' via reordering, /b/-split, and /2/-loss.

**Basilica** via Latin 'church or court building' and Greek *basileus* 'king' from Arabic *baasil* 'brave'; *Saleeb* 'cross; dark strong stones' via reordering and /S/-split into /s & k/.

**Beelzebub** via Old English *Belzebub* and Greek *Belzeboub* 'lord of the flies' as a compound of (i) *Bel* 'lord' from Arabic *ba3l* 'husband, king, owner, idol' via /3/-loss and (ii) *zebub* 'flies' from Arabic *dhubaab* 'flies', turning /dh/ into /z/.
Bell from Arabic *bubul* 'bulbul, nice-sounding bird' via lexical shift.

**Bead** *(rosary beads; Bede)* via Old English *gebedan* 'worship' from Arabic *3abada* 'to worship'; /3/ passed into /g (Ø)/.

**Bede's Ecclesiastical History** via (i) Old English *gebedan* *(bead)* above, (ii) Latin *ecclesia* 'church' from Arabic *kaneesa(t)* 'church' where /n/ became /l/, and (iii) Latin *historia* 'story' from Arabic *'usToora(t)* 'story', changing /l/ to /h/. See bead.

**Beg** *(beggar)* from Arabic *bagha* 'beg, want', replacing /gh/ by /g/ (cf. big from Arabic *bajja* 'wide, big', turning /j/ into /g/).

**Belief** *(believe)* via Old English *geleafa* *(ge - intensive prefix and leafa 'faith, belief'): i.e., love), German *Glaube* *(lieben 'love') from Arabic *labba* 'love', replacing /b/ by /f (v)/; *'abala, 'ubaala(t)* (n) 'to worship, become a monk'; *bahal/ibtahal* 'chant-pray, supplicate, invoke', *bahlool* (n) 'humble, mad' where /h/ became /f/; *'aliha/waliha* 'to worship, love, believe', turning /w & h/ into /b & f/.

**Benevolent** via Latin *benevolentia* 'good feelings, kindness, good will' of (i) *bene* 'good' from Arabic *ma(l/n)ee2* 'good' via /2/-loss and turning /m/ into /b/ and (ii) *vell* 'wish' from Arabic *'ill* 'promise, oath' via /l/-mutation into /v/ or *2ilm* 'wish, dream' where /2/ became /w/ and /l & m/ merged.

**Bible** *(biblical)* via Greek *biblion* 'dim. of *biblius* 'paper; a Lebanese mountainous place name reputed for the industry' from Arabic *'abeel, 'abeeloon* (pl.) 'monk's worship, head friar', *'aibal* 'monk' via reordering and /b/-split, *'ababeel* 'group' via lexical shift; *balbool* 'a mountain's name', *balbal* 'talk confusingly or nicely', *balbaal* 'obsession, distress' via reordering and lexical shift; or *lubb* 'pure, heart', *lubaab, labeeb* (adj.) 'heart, mind, obedience, response, kindness' via reordering. See belief.

**Bishop** *(bishopric, scope, episcopal)* via Latin/Greek *episcop(u/o)s* 'watcher' of (i) *epi* - 'over' and (ii) *scopus/skopos* 'watcher' from Arabic *baSbaS/baSS* 'look, watch', turning /S/ into /sh/; *shaba2a, shabaha* 'see, watch' via /b/-split and /2 (h)/-loss; *Saabi'* 'one who changes religion' via /S/-mutation into /sh/ and /b/-split; *shaayeb* 'old, grey-haired man' via lexical shift; *subboo2, sabba2a* (v) 'worshipper' in which /s & 2/-merged into /sh/; or *kabsh* 'adult male sheep (leader)'
via lexical shift and /k & sh/-merger (cf. sheep from Arabic kabsb 'male adult sheep', kabbaasb 'sheep owner' via /k & sh/-merger; shop 'a building without walls, a porch' via Old High German scopf, German Skopf (Schuppein) from Arabic saqf 'a roof', merging /s & q/ into /sh/ and turning /fl/ into /pl/; cf. Arabic usquf 'bishop, priest'). See worship.

Blaspheme (blasphemy) via Latin blasphe-mare and Greek blasphemein 'revile, reproach' from Arabic balsam (balzam, barsam) 'to shut up for fear' via lexical shift and /fl/-split from /ml/; or iblees 'Satan', mublis (adj.) 'confused', ablas (v) 'disbelieve' via reordering.

Bless from Arabic Saleeb 'a cross' via lexical shift and reversal; or baarak 'bless' where /r & k/ turned into /l & s/.

Cardinal (cardinality) via Latin cardinalus 'chief', cardo 'that on which something turns; sky pole' from Arabic qaTar 'connect' via reordering and turning /q & T/ into /k & d/.

Cathedral (catholic) 'church of a bishop' via Latin cathedra 'an easy chair' and Greek kathedra 'seat, bench' of (i) kata 'down' from Arabic ta2ta 'under' via reordering and turning /2/ into /k/ or ghaaT 'low' via /gh & T/-mutation into /k & t/ and (ii) hedra 'seat, chair, face' from Arabic 2aDra(t) '2aDar (v) 'come & sit, stay, face, be present, be near and accessible' in which /2 & D/ became /h & d/; otherwise, from Arabic 2aaDira(t) (2aDaara(t)) 'a large neighbourhood or community; angels; urbanization', 2aaDar (v) 'sit and talk with the ruler' via reordering and turning /2, D, & t/ into /k, th, & d/.

Cohen from Arabic kaahin 'priest, clever'.

Curse (accurse) via Old English curs 'a prayer that harm/evil befalls one' from Arabic 2irz 'a prayer for safety', turning /2 & z/ into /k & s/; si2r 'magic, mischief' via reordering and turning /s & 2/ into /k & s/; khaza, khizee (n) 'curse, become small' in which /kh & z/ became /k & s/ whereas /h/ split from /s/; khasi'a, ikhs (imp.) 'to be low, to curse, to damn', turning /kh/ into /k/ and splitting /s/ into /r & s/; or rij(s/z) 'dirt, curse' via reordering and turning /j/ into /k/.

Cuss from Arabic khaza/khasi'a 'to curse'. See curse.

Chapel (chaplain, chaplaincy) via Latin capella 'lit., little cape', cappa from Arabic qubba(t) 'cape'; or qibla(t) 'prayer direction; place of worship';
/q/ became /ch/. See Temple.

Charity from Arabic khair(aat), khairia(t) (adj) 'good, wealth'; /ch/ replaced /kh/.

Chief (chieftain) from Arabic safeeh 'chief, villain', substituting /ch/ for /s/ and merging /h & f/; or sheikh 'chief, old man', changing /kh/ to /fl/.

Christianity (Christian, Christ, Christopher, Chris, Christina, Christie) via Old English cristen and Greek kristinos, kristintos from Arabic naSraniat (n) 'Christianity', naaSir(at) 'helper (f)', naSrani, naSaara (pl.) 'Christian', naSara (v) 'help, assist', tanaSSara (v) 'become Christian'; reordering and splitting /S/ into /sk/ applied.

Church (kirk, ecclesiastical) via Old English cir(i)ce and German Kirche from Arabic kanees(at) 'church'; /k & s/ developed into /ch (k)/ while /n/ into /r (l)/.

Clement (clemency) via Latin clemens, clementium 'gentle, mild, placid' from Arabic 2aleem(at), 2almaan(at) 'meek, clement, dreaming', turning /2/ into /lk/; or ra2maan(iat), ra2mat (n) 'clement, merciful' via reordering and changing /2 & r/ to /k & l/.

Clergy via Old French clergy 'learned men, clerics, learning, knowledge' from Arabic qaari' 'reader', qara' (v), qarqar, qaraq 'talk a lot'; /q & r/ split. See clerk.

Clerk (Clark, cleric, clergy) via Old English cleric, Old French clerc 'priest, student, scholar', Latin clericus 'priest, clergyman', Greek klerikos 'pertaining to an inheritance', kleros 'inheritance, piece of land, allotment' from Arabic qaari' 'reader' via /q & r/-split; or tarika(t) 'inheritance' via reordering and turning /t/ into /l/.

Cloister via Latin claustrum 'place shut in, enclosure', claudere 'shut' from Arabic qalad 'to enclose', replacing /q/ by /kl/; khalwat 'enclosure', turning /kh/ into /k/, splitting /l/ into /s & l/, and inserting /l/; khalad 'to stay without moving' or dakhal(at) 'enter' via reordering and turning /kh/ into /kl/.

Convent (convene, convention) via Latin conventus 'assembly', convenire (v) 'come together' of (i) com 'together' from Arabic (i) jamee3 'together' via /3/-loss and turning /j/ into /k/ and (ii) nafa 'go away'.

Language in India  www.languageinindia.com  ISSN 1930-2940 14:3
March 2014
Zaidan Ali Jassem
The Arabic Origins of "Divine and Theological Terms" in English and European Languages: A Lexical Root Theory Approach  163
manfa (n) 'exile' via reversal and lexical shift, fanaa' 'an area around the house' via /t/-insertion, or fadn 'palace' via reordering and /d/-evolution into /t/.

Creator (create, creation, creature, creativity) via Latin creatus 'creator', creare (v) 'make, beget, produce' from Arabic Sawwar, Soorat (n) 'to fashion, illustrate, create', turning /S/ into /k/; khalaq, khaaliq (n) 'make, create', replacing /kh, l, & q/ by /k, r, & t/.

Creed (credo, credential, accredit, accreditation, incredible, incredulous, incredulity) via Latin creditum 'a loan', creditere (v) 'to trust, entrust, believe' from Arabic qurDat, qarD 'a loan'; /q & D/ became /k & d/ (Jassem 2013p).

Crescent via Latin crescere 'arise, grow' from Arabic kar(ra)sh 'belly, grow belly-wise, become big' where /sh/ turned into /s/ or qurS(an) 'circular object', turning /q & S/ into /k & s/.

Cross (crucifixion, crucify) via French croix, Latin crux 'originally, a tall round pole; stake, cross on which criminals were hanged' from Arabic ghurz 'a pole, a stake', turning /gh & z/ into /k & s/; rakkaaz(at) 'a pole' via reordering and turning /z/ into /s/; qurS 'circular object' via lexical shift and turning /q & S/ into /k & s/; or jaras 'bell, noise, anger', replacing /j/ by /k/.

Cryptic (crypt) via Latin cryptus 'concealed, hidden, occult', Greek krypkos, kryptos 'hidden' from Arabic kharib, kharba(t) 'hideaway, spoiled, corrupt', turning /kh/ into /k/; or zirb(at) 'prison', turning /z/ into /k/.

Damn (damnation, damned; condemn, condemnation) from Arabic dhamm, dhameem (adj.) 'condemn'; /dh/ became /d/.

Dean (deanery, deanship, digit, digitalization, ten, decimal) via French doyen, Latin decanus 'head of group of ten', decimal, Greek deka 'ten, hand, fingers' from Arabic dija(t) '(food-filled) fingers'; /j/ became /k (Ø)/ (cf. Jassem 2012a).

Deity See Deus.

Demon via Latin demon and Greek daimon 'deity, lesser god' from (i) deus below and (ii) mono 'single, one' from Arabic mann 'reduction'.

Deus (deity, deify, deification, divine, divinity, diviner, theism, atheism, atheist, pantheism, polytheism, monotheism, theology, theologian,
The Arabic Origins of "Divine and Theological Terms" in English and European Languages: A Lexical Root Theory Approach

Theodore, day, daily; Zeus) via Latin deus 'god', Greek Zeus 'light', Sanskrit deva 'shining' from Arabic Dau' 'light', Diaa', iDa'at (n) 'lighting', muDee' (adj.), Dau'i (adj.) 'lighted, giving light', aDaa' (v) 'to light'; /D/ turned into /d (z, th)/ while /'/ into /s (Ø)/. See divine.

Devil via Old English deofol 'evil spirit, false god, devil', German Teufel, Latin/Greek diabol(u/o)s 'devil' from Arabic daabil 'humiliation, disgrace, catastrophe', daibal 'baby donkey, wolf, pig; plague' via lexical shift; mubaddal 'devil; the changing one', baddal (v) 'change' via reordering and merging /m & b/ into /v/; Daleel, Daal 'the stray one' in which /D/ split into /d & v/; or Tifl, Tufail 'infant, child; the small of every thing' via lexical shift and turning /T/ into /d/.

Devotion via Latin deovere, vovere 'to vow', votum 'a vow' from Arabic wa'i 'vow, promise', taawwi (n), turning /w/ into /v/.

Dexterity (dexterous, digital) via Latin dexteritas 'readiness', Greek dexios 'on the right hand' from Arabic dija(t) 'fingers' where /j/ split into /ks/ (Jassem 2012a).

Divine (divinity, diviner) via Latin deus/divus 'god', divinus 'of a god' from Arabic Dau' 'light', muDee', Dau'i, Daayan (adj.) 'lighted, giving light'; /D & w/ turned into /d & v/ (Jassem 2013a).

Dominion (dominate, domination, dominant, dominance, predomination) from Arabic deen 'religion, subordination', daana (v) 'submit, subdue, to be dominated', daiyaan (n) 'dominator', dainoonat (n) 'domination'; /m/ split from /n/.

Donate (donor, donation) from Arabic 'anTa 'give' via reordering and turning /T/ into /d/.

Duty (dutifully, subdue) from Arabic Taa3a(t), Ta(w)a3 (v) 'obey, cause to obey, obedience'; /T & 3/ became /d & Ø/ (cf. due, duly from Arabic daa3 'reason, cause' via /3/-deletion; dues from Arabic wadee3a 'deposit, trust' via reordering and /3/-loss or dain, duyoon (pl.) 'dues, debts' in which /n/ changed to /s/.)

Easter (east, eastern; German Ost) 'sunrise' from Arabic sharq, mashriq 'east, sunrise' via reordering and mutating /sh & q/ into /s & t/.

Language in India www.languageinindia.com ISSN 1930-2940 14:3
March 2014
Zaidan Ali Jassem
The Arabic Origins of "Divine and Theological Terms" in English and European Languages: A Lexical Root Theory Approach  165
Ecclesiastical (kirk, church) via Latin ecclesia 'church' and German Kirsche from Arabic kanees(at) 'church'; /n/ became /l/. See church.

Envoy via Latin (i) in 'on' from Arabic 3an 'on' via /3/-loss and (ii) via 'way, road' from Arabic fooh(at) 'start of the road' via /hl/-loss (Jassem 2014c).

Episcopal (bishop) See bishop.

Equal (equality, equity, equitable, equivalent, equivalence) via Latin aequus 'level, even, just' from Arabic saawa, sawi (adj.), sawaasi(at) (n) 'equal', turning /s/ into /q/ and inserting /l/; qabeel 'equivalent' in which /b/ changed to /v (w)/; or kufo' 'equal', merging /f & w/.

Error (err, erroneous) via Latin errare 'to wander, err' from Arabic raa2a 'go' via /2/-loss; or zoor 'falsity, lie' via /z & r/-merger.

Ethics (ethical, esthetic, esthetics, etiquette) via Greek ethos 'custom, habit, nature', ethikos (adj.) 'ethical' from Arabic 3aada(t), 3aadi (adj.) 'habit, nature' via /3/-loss and turning /d/ into /th/ (cf. Arabic zakee, zakaat 'beautiful, delicious, good' in which /z/ became /th/ or dhawq/zawq 'taste, decency' in which /d/ changed into /dh & q/; or qabeel 'equivalent' in which /b/ changed to /v (w)/; or kufo' 'equal', merging /f & w/.

Evangelism (evangelist) via Greek euangelos 'bringer of good news, messenger' of (i) eu 'good' from Arabic waahi 'clever, good' via /h/-loss and (ii) angelos from Arabic naji, munaji 'caller' via /l/-insertion or naaqil 'carrier', turning /q/ into /g/. See angel.

Evil via Old English yfel 'bad, ill, wicked, vicious', German Übel, Gothic Ubils from Arabic abala(t) 'evil, harm, enmity, hatred', turning /b/ into /v/; ibles 'Satan, devil, wicked' via /b/-mutation into /v/ and /s/-loss; Dhalaam/Dhulm 'darkness, evil, injustice' where /Dh (dh)/ became /v/ and /l & m/ merged. (Cf. villain(y) from Arabic la3een, mal3oon 'villain' via reordering and turning /3/ into /v/ or radheel/nadheel 'scoundrel, villain' via reordering, turning /dh/ into /v/; and /r (n) & l/-merger; vile, revile from Arabic dhall 'frighten, make low, revile' in which /dh/ became /v/).

Excommunicate (communication; communiqué; common) via Latin communicare 'share, inform, join, divide out' of (i) ex 'out' from Arabic qaaSi 'out', turning /q & S/ into /k & s/, (ii) com 'together' from Arabic jamee3 'all', replacing /j & 3/ by /k & Ø/, and (iii) municare
'inform' from Arabic *jamjam* (tajamjam) or *majmaj* (tamajmaj) 'talk unclearly' via reordering and turning /j & m/ into /k & n/; *malaaq, tamallaqa* (v) 'fluent speaker' where /l/ became /n/; *maqq, maqmaq* 'open one's mouth, talk deep' via reordering and turning /q & m/ into /k & n/; *munajaat* 'secret talk' where /j/ became /k/; *jaqama. tajaqqam* 'talk badly' via reordering; *jama3, tajamma3, majmoo3* 'join, gather' where /j & 3/ became /k & n/ (Jassem 2013).

**Fail** (*failure*) from Arabic *fashal* 'fail' in which /f & sh/ merged into /f/; or *falaa2* 'success' via lexical divergence and /2/-loss.

**Fair** (*fairy, fairies*) from Arabic *barr, baar* 'fair, just, good, wild' in which /b/ became /f/; or *khuraafi* 'fairy, superstitious' via reordering and /kh & f/-merger (see Jassem 2013c.)

**Faith** via Latin *fides* 'faith, trust, belief', *fidere* (v) 'to trust' 'from Arabic *tafath* 'worship, rites', merging /t & f/; *wafa' 'sincerity, loyalty' where /w & f/ became /f & th/; *3iffa(t) 'chastity, honour', merging /3 & f/ and turning /l/ into /th/; or *fadad* 'loud or low voice' (cf. *feudal* from Arabic *faddad* 'rich landlord').

**Fall** (*fallible, infallible*) from Arabic *'afall* 'fall, set'; *zalla, zalal* (n) 'deviate, err' in which /z/ turned into /f/; *zaala, zawaal* (n) 'vanish' in which /z/ turned into /f/ (Jassem 2013n).

**False** (*falsity, falsify*) from Arabic *zaif* 'false' via /l/-insertion; or *faaliS* 'amiss, false' via reordering.

**Fasting** (*fast, breakfast*) from Arabic *Saam* 'to fast' via reversal, turning /m/ into /f/ and /S/-split into /st/; *fiTaam* 'weaning' via /T/-split into /st/ and /f & m/-merger; or *faSSa (faSfaS(at))* 'eat' via lexical divergence.

**Father** (*paternal*) from Arabic *'abb, 'abat* 'father'; /t/ became /dh/ whereas /t/ split from /t/ or was inserted (Jassem 2013).

**Fault** (*faulty*) from Arabic *falta(t) or zallat* 'fault, error' in which /z/ changed to /f/; or *falq* 'split' in which /q/ became /t/ (see Jassem 2013m)

**Favour** (*favorite, favoritism*) from Arabic *fara2* 'happiness' via reordering and turning /2/ into /v/.

**Feast** (*festival, festivity*) via Latin *festum* 'festival, holy, joyful, merry' from Arabic *basT* 'joyfulness'; /b & T/ changed to /f & t/.

**Fidelity** (*Fidel, infidel, infidelity*) from Arabic *faDeel(at)* 'virtue, fidelity; /D/ turned into /d/.

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Zaidan Ali Jassem

The Arabic Origins of "Divine and Theological Terms" in English and European Languages: A Lexical Root Theory Approach 167
Fiend via Old English *feond* 'enemy', *feogan* (v) 'hate' from Arabic *sa3daan* 'devil' via reordering and merging /s & 3/ into /f/.

Forgive *(forgiving, forgiveness)* from Arabic *ghafar* 'to forgive'. via reordering and /fi/-split (cf. give from *jaba/jaab* 'take, bring').

Fortune *(fortunate)* via Latin *fortuna, fors* 'chance, fate, good luck' from Arabic *tharwa(t)* 'wealth, fortune', turning /th/ into /f/.

Friar *(friary, brother)* via French *frere*, Latin *frater* 'brother', Greek *phrater*, and German *Bruder* from Arabic *farT* 'baby, child' or *farer(at), farfoor(at)* 'baby sheep, cow, goat' via lexical shift; *raahif* 'friar' via reordering and /h & f/-merger; *raahib(at)* 'monk' via reordering, /b & h/-merger into /f/, and /r/-split; or *rabeeb* 'one brought up' via reordering and turning /b/ into /f/.

Good Friday from Arabic (i) *jood* 'good' where /j/ became /g/, (ii) *faraagh* 'free' via /r & gh/-merger, and (iii) *Diaa* 'light', *Du2a* 'morning' via /2/-loss, or *ghad* 'tomorrow, day' via reversal and turning /gh/ into /g (y)/ (Jassem 2013e, 2013j). See Deus, Saturday.

Futile *(futility)* from Arabic *baaTil* 'futile, futility'; /b/ became /f/. (Cf. utility, utilize from Arabic *dawala*, *tadaawal* 'circulate, utilize’ in which /t & d/ merged as /l/.

Garden of Eden *(yard)* via Old English *geard* 'enclosure', German *Garten*, French *jardin*, Latin *gardinus* 'enclosed garden' from Arabic *jidaar, judraan* (pl.) 'wall, enclosure, garden, orchard' via reordering and turning /j/ into /g/; *janna(t), jinaan* (pl.) 'garden, paradise' via reordering, replacing /j & t/ by /g & d/ and splitting /l/ from /n/; or *ghadar* 'planted area, stones and trees, soft stony ground, anything that hides one and obstructs his sight' via reordering and turning /gh/ into /g/; *of* from Arabic *duhu* 'of' via reordering and turning /dh/ into /f/ (Jassem 2012c); Eden from Arabic *3adn* 'happiness, stay' via /3/-deletion.

Ghost *(Holy Ghost)* via Old English *gast* 'soul, spirit, life, breath, angel, demon', German Geist (cf. Latin *August, Augustus, Augustine* 'sacred, holy') from Arabic *qudus* 'sacred, holy, angel (Gabriel)' via reordering and changing /q & d/ into /g & t/. See Holy Ghost.

God *(goddess, godmother; good, Goodness)* via German *Gott* from Arabic *jadd* 'grandfather' or *jood* 'generosity, goodness', *jawaad* 'generous,
good, giver, God'; /j/ became /g/.

**Gospel** via Old English *godspel* 'god's story, message announced by Jesus' from Arabic (i) *jawaad* 'God, good, generous' and (ii) *sabeel* 'way' or *shabr* 'hand size, hand gesture (in writing and spelling)' via /sh & r/-mutation into /s & r/. Otherwise, as an indivisible whole, it comes from Arabic *qibla(t)* 'prayer direction' via /q/-split into /g & s/.

**Grail** (*Holy Grail*) via Old French *grail* 'large shallow dish', Latin *gradalis* 'of last dish' from Arabic *qidr* 'large pot; cauldron' via reordering and turning /d/ into /l/; or *laqun* 'large dish' via reordering and replacing /n/ by /r/.

**Great** (*grand*) from Arabic *qadeer* 'able, great' via reordering and turning /q/ into /g/.

**Greet** from Arabic *qira'at* 'greeting, reading'; /q/ became /g/.

**Guilt** from Arabic *ghalaT* 'wrong'; /gh & T/ turned into /g & t/.

**Hallelujah** (*halleluiah, alleluia*) via Greek and Latin as a compound of (i) *Halle* from Arabic *Allah* 'God' via reversal (i.e., *Allah* → *Halle* 'God'), (ii) *lu* from Arabic *la* 'no, not', and (iii) *jah* as a reduction and/or merger of three formally similar Arabic words via /l/-deletion or merger into /ee (y)/, which are: (a) *ilaah* 'god' (*ilaah* → *ia*), (b) *illa* 'except' (*illa* → *ia*), and (c) *h(u)/iah* 'him' (*iah/h(u) → h*).

Diagrammatically, this looks like:

<table>
<thead>
<tr>
<th>Halle</th>
<th>-lu</th>
<th>-jah</th>
</tr>
</thead>
<tbody>
<tr>
<td>Allah</td>
<td>La</td>
<td>ilaaha illa h(u)/iah</td>
</tr>
<tr>
<td>God</td>
<td>'no, not'</td>
<td>god except him</td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>Allah la ilaaha illa h(u)/iah</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td>'God no god but him = There's no god but Allah (God)'</td>
</tr>
</tbody>
</table>

That is, *halleluiah* is a reduced or modified version of Arabic *Allah la ilaaha illa h(u)* 'God no god but him', which is more frequently spoken *la ilaaha illa Allah* 'no god but God (Allah) = There's no god but Allah', which is the fundamental statement of faith not only in
Islam but also in all major world religions (for detail, see Jassem 2012b).

**Hallow** (*halloween, holy, health*) via Old English *hallaw* 'holy', *halgian* (v) 'make holy, consecrate' from Arabic *Saali2* (*Saloo2*) 'good, righteous'; /S & 2/ evolved into /h & w/. See *holy*.

**Halloween** (*hallow, holy*) via Old English *All hallaw-even* 'Eve of All Saints, last night of October, a pagan holiday' of (i) *hallaw* 'holy', *halgian* (v) 'make holy, consecrate' from Arabic *Saali2, Sali2een* (pl.) 'the good, righteous' where /S & 2/ mutated into /h & w/ and (ii) *eve/even* 'night' from Arabic *lail* 'night' where /l & l/ merged or turned into /v (& n)/ or *fanna(t), fain(at)* 'a time period, hour' via reordering (Jassem 2013j).

**Happy New Year** from Arabic (i) *bahi* 'happy, good' via reversal or *2ubbi* 'lovely' via /2/-mutation into /h/ (Jassem 2013q); (ii) *3an* 'new' via reversal and turning /3/ into /w/ or *nai* 'fresh, new'; and (iii) *shahr* 'month' via lexical shift and merging /sh & h/ into /y/ (Jassem 2013e).

**Hedonism** (*hedonist*) via Greek *hedone* 'pleasure', *hedys* 'sweet' from Arabic *3adn* 'happiness, pleasure, stay', turning /3/ into /h/; or *sa3eed* (*sa3doon*) 'happy' via reordering and /3/-mutation into /h/.

**Heathen(ism)** (*hedonism*) from Arabic *wathan* 'stone, heathen'; /w/ became /h/.

**Heaven** via Old English *heofon* 'home of God, sky' and German *Himmel* 'sky, heaven' from Arabic *2ayawan* 'God, hereafter, every living creature, a water spring in paradise', developing /2 & w/ into /h & v/; or *janna(h/t)* 'garden, heaven' via reordering and turning /j & h/ into /h & v/ (cf. *hafn* 'heavy rain'; *hamal* 'rain, water, eye tear, uninhabited land' via lexical shift; or *najm* 'star, sky' via reordering and turning /j & m/ into /h & v/ (Jassem 2013f)).

**Hell** via Old English *hel(le)* 'nether world, abode of the dead, infernal region' and German *Hölle, halja* 'hell, concealed' from Arabic *hilaal* 'stratified or paved hot stones, fright, fear, snake, moon'; *hala3* 'terror' via /3/-deletion; *hawl* 'fear, terror'; *haawia(t)* 'bottomless pit, hell' where /w/ became /l/; *saafil* 'low' via /s & f/-merger into /h/; *sijjeel* 'stones of mud and fire' where /s & j/ merged into /h/; or *jahannam*
'hell' via /j & h/-merger into /h/ and that of /n & m/ into /l/ (Jassem 2013f).

Hell fire from Arabic naar, noor 'fire, light', turning /n/ into /f/ or merging /n & r/ into /f/ and turning /oo (w)/ into /fl/; sa3eer 'soaring fire', merging /s & 3/ into /f/; or barq 'lightening', turning /b/ into /f/ and merging /r & q/ (Jassem 2013f).

Hereafter from Arabic (i) 'aakher(at) 'last, later, hereafter' where /kh/ replaced /h/ and (ii) ithra 'after' via /th/-split into /f & t/.

Hermit (hermitage) via Latin ermita 'religious recluse', Greek ermites 'person of the desert', eremia 'desert' from Arabic 'arima(t)/armaa' 'desert', 'araam 'stones'; otherwise, from Arabic harim(at) 'old man' via lexical shift.

Holy (holiness, hallow) via Old English holig and German heilig from Arabic Saali2 'good, valid, holy, righteous', turning /S & 2/ into /h & Ø (g)/ (cf. Hollow from Arabic khuloo 'empty' in which /kh/ became /h/). See hallow.

Holy Ghost See Ghost.

Holy See via (i) Old English holig from Arabic Saali2 'good, holy', turning /S/ into /h/ and (ii) Latin sede(m/s) 'seat, abode', sedere (v) 'to sit' from Arabic sadan 'to serve pre-Islamic Kaaba, serve the Idol House; conceal, shelter; to prolong one's dress', saadin, sadan (pl.) 'Kaaba servant' in which /n/ became /m/ (cf. jatha 'sit' where /j & th/ became /s & d/; qa3ad 'sit', maq3ad (n) 'seat' via reordering and merging /q & 3/ into /s/) (see Jassem 2012b).

Hymn via Old English ymen, Latin/Greek hym(u/o)s 'a song of praise', hymen 'a wedding song' from Arabic ham(ham) 'mutter, sing' or hainam(aan) 'unintelligible talk' via reordering and lexical shift.

Idolater (idol, idolatry) via Greek eidolatria of (i) eidolon 'image' from Arabic timthaal 'idol, image' via /t, m, & th/-merger into /l/ and (ii) lateria 'worship, service', latris 'servant, worshipper' from Arabic nadhr 'doing it for God; devotion' via /n & dh/-mutation into /l & t/ or raTl 'foolish, lenient; justice' via reversal and turning /T/ into /l/.

Iblis from Arabic iblees 'Satan'.

Inferno from Arabic naar 'fire', neeraan (pl.) or noor 'light', anwaar (pl.); /oo (w)/ evolved into /fl/.

Language in India www.languageinindia.com ISSN 1930-2940 14:3
March 2014
Zaidan Ali Jassem
The Arabic Origins of "Divine and Theological Terms" in English and European Languages: A Lexical Root Theory Approach 171
Intercession via Latin (i) *inter* 'between, comparative of *in* from Arabic *min* 'from' via lexical shift and /m & n/-merger and (ii) *cedere* 'go, leave, yield' from Arabic *sadara* 'go', *jaada/jadda* 'go, give' or *kadda* 'go, work', mutating /k (j)/ into /s/.

Invoke (invocation, provoke) via Latin *vocare* 'call' from Arabic *2aka* 'talk'; /2/ became /v/ (Jassem 2013j).

Jehovah (Yahweh, Yah; Jehovah Witnesses) via Hebrew Yahweh from *hawah/hayah* 'is/was (the Existing One)' from Arabic *Allah* 'God' via reordering, /h/-split or copying, and turning /l/ into /y (& v)/: i.e., *Allah* → *Ayyah* → *yahayah* → *yahayoh* → *jahwa* (Jehovah) or something similar. See Witness.

Jupiter via Latin for 'supreme deity of ancient Romans; vocative Godfather- O God-father', Greek Zeus Pater 'father of light', Sanskrit Dyaus pita 'father of light' as a compound of Latin (i) *Ju* 'O' from Arabic *ya* 'O' and (ii) *Pater* 'father' from Arabic *abat(aah)* 'father' via /r/-insertion, leading to *ya abat(aah)* 'O father'.

Jesus Christ is the name of the Prophet Jesus, son of Mary according to Islamic faith, peace be upon them both, via Greek *Iesous* from Aramaic *Jeshua* from Arabic *3eesa* or *yasoo3* 'Jesus' via /3/-deletion or change to /s/ in the latter. See Christianity.

Judaism (Jew, Jewish, Yiddish) from Arabic *yahood* 'Jews', *hada* (v) 'guide, heed'; /y & h/ merged into /j/.

Kneel via Old English *cnewlian* 'kneel', *cnew* 'knee' and German *knellen* from Arabic *rukba(t)* 'knee' via reordering and turning /r & b/ into /n & w/; or *raka3* 'kneel, bend, pray' via reordering and turning /r & 3/ into /n & w (l)/.

Leniency (lenient) from Arabic *leen(at)*, *liyoonat*, *lainoona(t)* (n).

Lent (Lenten) via Old English *lencten* 'spring time, spring, the fast of Lent, 40 days before Easter' of (i) *lang* 'long' from Arabic *nooq* 'tall, long' where /l/ split from /n/ and (ii) *tina* 'day' from Arabic *zaman* 'time' where /z/ became /l/ and /m & n/ merged (Jassem 2013j).
Liberal (liberty) via Latin liber 'free, unrestricted, licentious' from Arabic barree 'wild, outside' via /l/-split from /rl/ or lab(lab) 'of male goats, to sound and run for being on heat', turning /l/ into /rl/.

Liturgy via Latin liturgia 'public worship, service' and Greek leitourgia of (i) leito-, leiton 'public house', laos 'people' from Arabic naas (naat) 'people' where /n/ became /l/ and (ii) ergos, ergon (v) 'work' from Arabic 2arak 'move, work' or raka3 'kneel, bend, pray' via /3/-loss and turning /k/ into /g/.

Lord (lordship; lead, leader, leadership) via Old English hlaford 'household master; ruler, superior; God', short for hlafweard 'loaf/bread guardian/keeper' from Arabic (i) ragheef 'a loaf (of bread)' via reordering and turning /gh & r/ into /h & l/ and 2addaq 'look' via reordering and turning /2 & q/ into /w & r/; alternatively, from Arabic raa'id 'leader', araada, mureed (n) 'want/order, the one who wants/orders' via /l/-split from /rl/, waalid 'father, elder' via /r/-insertion, or lad(ood) 'enemical', turning /d/ into /r/.

Lucifer via Latin Lucifer 'morning star' of (i) lux 'light' from Arabic laqs 'light, shine', lajj 'shine', laSf 'shine' via /S & f (jj)/-merger into /x/ and (ii) ferre 'carry' from Arabic wazar 'carry', merging /w & z/ into /f/.

Malign (malignant, malignancy) from Arabic mal3oon, la3ana (v) 'cursed, bad, sick'; /3/ became /g/ (cf. benignancy from Arabic na3eem, nu3maan 'good, nice'; /m/ split into /b & n/.

Mary (Marian, Marionette) via Old English and Latin Mari(a/e) 'lit., rebellion', Greek Mariam, Aramaic Maryam from Arabic mariam 'Mary'; /m/ was lost. Virgin Mary from Arabic bikr(in) 'virgin' via reordering and turning /b & k/ into /v & g/.

Mass from Arabic jam3, jamaa3a(t), majmmo3(at) 'group' via reversal, /3/-loss, and turning /j/ into /s/; or nass 'people', turning /n/ into /m/.

Master (mastery, Mister, Mr., Mrs.) via Old English meigester, German Meister, Latin magister 'chief, teacher', magis 'more' from Arabic musaiTir 'controller, master' or jamee3, jaami3 'much, all' via reordering and turning /3/ into /s/.
Mercy (merchant, mercenary, market) via Latin merces 'reward, wages, hire pay', merx 'wares, merchandise', mercare (v) 'to trade' from Arabic ma’joor 'paid, thanked' or mashri 'bought' via reordering and turning /j (sh)/ into /sl/; mashkoor 'thanked' via reordering and merging /sh & k/ into /ls/ (cf. French merci); maSaari 'money' via reordering and lexical shift (Jassem 2013p) (cf. mar2a 'an exclamation of pleasure for achievement; an appreciation; a bravo' where /2/ became /ls/; bar2a 'its antonym' and bravo via lexical divergence).

Merry Christmas from Arabic mari2 'merry' via /2/-loss; see Christ & Mass.

Methodist 'one who lives by rule and in constant method' from Arabic maaddat 'material, method' or 'udma(t), 'eedaam, 'adama (v) 'relationship, means; mend, repair' via reordering and turning /d & t/ into /th & d/.

Mental (mind) via Latin mens 'mind' from Arabic nafs 'self, mind, thought', nafas 'breath' via reordering and turning /n & t/ into /m & n/.

Messenger (message, missile, mission, missionary) via Old French message 'news, embassy' via /n & r/-insertion from Latin missaticum, missus 'a sending away, throwing', mittere (v) 'send' from Arabic maDa, amDa 'go, send' where /D/ became /t (s)/; or masha/mashsha 'walk, send' where /sh/ became /sl/ (cf. message from Arabic maSaqa, maSq 'speak untruthfully, strike-wipe' in which /q/ became /j/; massage from Arabic masa(j/q)a 'massage, rub' or masa2a 'wipe' where /2/ became /j/).

Minister (ministry, administer, administration) via Old French menistre 'servant' from Latin (i) minus, minor 'less' and (ii) –teros 'comparative suffix' from Arabic maneen (mannoon), manna (v) 'reduced, lessened' (cf. munaaDhir 'watchman' where /dh (Dh)/ split into /s & t/; or musaiTir 'controller, master' via /n/-insertion). See Master.

Mistake from Arabic khaTa’, mukhTi’ (adj.) 'mistake' via reordering, turning /kh/ into /k/, and splitting /T/ into /st/.

Monarch(y) via Latin monarcha and Greek monarkhes (monarkhia) of (i) mono 'one' and (ii) arkhein 'rule' from Arabic malik, mulk (n) 'monarch(y)' where /l/ split into /n & r/ (cf. reclaim from Arabic

Language in India  www.languageinindia.com  ISSN 1930-2940 14:3
March 2014
Zaidan Ali Jassem
The Arabic Origins of "Divine and Theological Terms" in English and European Languages: A Lexical Root Theory Approach  174
malak 'own' via reversal; **claim** from Arabic *kalaam* 'talk' (Jassem 2013k)).

Monastery *(monasticism, zoology)* via Latin *monasterium* and Greek *monasterion* 'a monastery', *monazein* 'live alone' of (i) *monos* 'one, alone, single' from Arabic *mann* 'lessening', (ii) *-terion* 'place suffix' from Arabic *daar* 'house' where /d/ became /tl/, and (iii) *zein* 'live' from Arabic *2ai, 2aiat* (n) 'living, alive' where /2/ became /zl (s)/ (cf. *manzilat* 'home' via reordering and /l/-split into /tl/).

Monk via Old English *munuc* 'monk', German *Mönch*, Latin *monicus*, Greek *monakhus* (mono 'alone' + -k 'adjectival suffix') from Arabic *naasik* 'worshipper' via /ml/-split from /nl/ and /s & k/-merger; *qaiem/muqeem* 'monk; the one who looks after a shrine' via reversal and /nl/-split from /ml/; or *malak* 'angel, king' via lexical shift and turning /l/ into /nl/.

Moral *(morale, morality, mores, demoralize)* via French and Latin *morale* 'good conduct; lit., pertaining to manners', Latin *mos* (genitive *moris*) 'disposition' from Arabic *mizaaj* 'disposition, mood' via /z & j/-merger into /sl/; *muroo’at* 'bravery, kindness, gentleness, morality', turning /t/ into /l/.

Moses *(Mac)* via Egyptian *mes(u)* 'son/child' from Arabic *maashia(t), mawaash(i)* (pl.) 'children'; /sh/ became /sl/.

Mosque from Arabic *masjid*; /lj & d/ coalesced into /kl/.

Munificence via Latin *munificus* 'generous, liberal' of (i) *munus* 'gift, duty' from Arabic *mann* 'giving for free' and (ii) *facere (fact, factual)* 'to do' from Arabic *faSS* 'reality, essence' or *waqa3* 'happen', turning /w/ into /l/ and merging /q & 3/ into /sl/.

Mystery *(mysterious)* via Latin *mi(n)sterium* 'service, occupation, ministry', Greek *mysterion* 'secret doctrine', *myster, myein* 'close, shut' from Arabic *mastoor, satar* (v) 'secret, hidden'.

Myth *(mythical, mythology)* via Latin/Greek *myth(u/o)s* 'speech, anything mouth-delivered, though, story, myth' from Arabic *fam* 'mouth' (spoken *uthum, thim, tim* in Syrian Arabic (Jassem 1987, 1993) via lexical shift, reversal, and turning /l/ into /th/; or *mathal* 'proverb, likeness' via /l/-loss or merger into /ml/.

Nativity *(native, natal)* via Old French *nativité* 'birth' Latin *nativus* 'born',
natus, past participle of *nasci* (gnassi) 'be born', *gignere* 'beget', *genus*, *genius*, Greek *genos* 'race, kind', *gonos* 'birth' from Arabic *Danu*, *Dana/Danwa(t)* (pl.) 'child', *Dana'a* (v) 'to give birth to, have many children' via reordering and turning /D (T)/ into /t/; *nasha'(at) 'to be born; create, grow up', *nash* (n) 'children, young people, beautiful boy or girl' via /sh/-mutation into /t/; *masha* 'grow, reproduce, to be born', *maashia(t) (n) 'children', turning /m & sh/ into /n & t/; *nataj 'to produce, be born', *nitaaj (n) via /t & j/-merger into /t (s)/; *jins 'race, kind' or *jinwa(t) 'children', turning /j/ into /g/; *naTaf 'cute boy, strange man, little water'; or *naas (naat) 'people', *nasees(at) 'people, creation', turning /s/ into /t/.

**Nun** (nunnery, nanny) via Latin *nonna* 'nun, tutor', Greek *nanna* 'aunt', Persian *nana* 'mother', Sanskrit *nona* from Arabic *mama*, 'umm 'mother', turning /m/ into /n/.

**North** (Norse) via German *Nord* from Arabic *shimaal* 'north'; reordering and mutating /sh, m, & l/ into /th, n, & r/ applied.

**Nurse** (nursery) from Arabic *nathoor* 'woman with many children', *nazoor* 'woman with few children' via reordering and turning /th (z)/ into /s/; or *'anisa(t) 'girl', *nisaa' (niswaan) (pl.) where /r/ split from /s/ (Jassem 2013k).

**Oath** via Old English *adh* 'oath, judicial swearing' and German *Eid* from Arabic *waḍd* 'promise' via /3/-loss and the passage of /d/ into /th/ or *3ahd* 'oath' via /3 & h/-loss and turning /d/ into /th/.

**Obsessed** (obssess, obsession) from Arabic *waswaas* 'obsession', turning /w/ into /b/. See possessed.

**Occult** (cult, culture, cultivate) via Latin *occultus* 'hidden, secret', *occultare*, *occulere* 'cover over, conceal' of (i) *ob* 'over' from Arabic *bi* 'in, with' and (ii) *culere* 'hide' from Arabic *khala/akhla* 'keep empty', *khalwat* (n) 'hideaway'; /kh (j)/ changed to /k/ (cf. culture from Arabic *2arth* 'farming, cultivation', turning /2, r, & th/ into /k, l, & t/).

**Odd** (oddity, odds) from Arabic *waad*'a2ad 'one' or *3adoo* 'enemy' via /2 (3)/-loss (Jassem 2012).

**Oracle** (orate) via a combination of Latin (i) *orare* 'pray, plead' from Arabic *rawa, riwayat* (n) 'narrate' via reordering or *warra*, *warwara(t)* (n)
'cry, talk' and (ii) –cle 'small' from Arabic qal(eel) 'small' where /q/ became /k/ (see orate below).

**Orate** (oration, orator, oratory; oral; oracle) via Latin orare 'pray, plead' from Arabic warra, warwar(at) (n) 'cry, talk'; harra, harhar, huraa' (n) 'empty talk' via /h/-loss; or rawa, riwayat (n) 'narrate' via reordering (Jassem 2013k).

**Ointment** from rabic duhoon, dahan (v) 'oil, paint' via reordering, turning /d/ into /l/, and deleting /h/; or 2anooT 'perfuming/ointing the dead' via /2/-deletion.

**Omen** (ominous, abomination) from Arabic yameen, yumm 'right side/hand, safety, omen' (cf. immune, immunity from Arabic 'am(aa)n, 'eemaan 'safety, security, faith' or manee3 'impenetrable' via /3/-loss; Amanda, Amandy, Mandy from Arabic aamina(t) 'safe, honest, a proper name', turning /t/ into /d/).

**Omniscient** (omniscience, science, scientific) via Latin (i) omni 'all' from Arabic 3umoom 'all, common' via /3/-loss and replacing /m/ by /n/ and (ii) Latin scientia 'knowledge, expertness', scientis (gen. scientis) 'intelligent, skilled', scire (v) 'know, separate, distinguish', scindere 'cut, divide' from Arabic shara2a 'cut, divide, explain' or sha3ara 'feel, split' via /2 (3)/-loss; sanakh 'study science' or nasakh 'write, copy' via reordering and turning /kh/ into /s/ (cf. Arabic nasia, nisian (n), mansi (adj) 'forget' via lexical divergence and passing /n/ into /m/ (see Jassem (2013p)).

**Order** via Latin order 'estate, position, rule, regulation' from Arabic 'arD 'earth' via lexical shift or araada 'order, want' via /r/-insertion.

**Orient** via Latin orientum, orien's 'the rising sun, east', oriri (v) 'rise' and German orierung from Arabic noor(at) 'light' via reordering.

**Orthodox** via Latin/Greek orthodox(u/o)s of Greek (i) orthos 'right, true, straight' from Arabic 3urD 'wide' via lexical divergence, /3/-loss, and turning /D/ into /th/, arD 'dignity, honour' via /3/-loss and turning /D/ into /th/; rasheed, rushd 'straight, right' where /sh & d/ became /th & s/ and (ii) doxa 'opinion, praise', dokein 'to seem' from Arabic Dajja(t) 'sounding, talk' or du3aa' 'call, prayer' where /j & 3/ became /ks/.

**Pagan** (paganism) via Latin paganus 'pagan, villager, civilian, non-combatant', pagus 'country, marker-limited district, people' from
Arabic bajja(t) 'a pre-Islamic idol worshipped by pagan Arabs then', turning /j/ into /g/; bajbaaj 'foolish'; jabaan 'coward', jabbaana(t) 'desert, flat upland, graveyard' via reordering and replacing /j/ by /g/; nabk 'high land' or banak 'stay' via reordering. (Cf. big from Arabic bajj 'of eyes, big, wide').

Despot from Arabic jibt 'devil' via via reordering and /j/ split into /ds/.  
Paradise from Arabic burood(at), barada 'coolness' in which /t/ turned into /s/; or firdaus 'paradise' where /f/ became /p/.  
Pariah 'outcast' from Arabic baria(t/h) 'people, creatures', barra 'outside'.  
Passover (Paschal) via Latin paschalis, pascha, Greek pasha 'Passover', Aramaic pasha 'pass over' from Arabic bassa, basbas 'pass, flow'; /s/ became /sh/.  
Pastor (pastoral, pasture) via Latin pastor 'shepherd', pastus, pascere (v) 'to lead to pasture, cause to eat' from Arabic baraDa 'of plants, to begin to grow' via reordering and splitting /D/ into /st/; baSSa(t) 'pasture, growth'; or bassa(t) 'eat'.  
Patriarch (patron) via Latin patronus 'protector', pater 'father' from Arabic abat via /r/-insertion; baTreeq 'a Christian leader', turning /q/ into /k (ch)/. See archbishop.  
Patron (patrician) via Latin patronus 'protector', pater 'father' from Arabic abat via /r/-insertion. See archbishop.  
Peace (pact) via Latin pax 'agreement, treaty of peace, compact' from Arabic bai3a(t) 'agreement' or baayak 'agreement'; /3 & k/ became /s/.  
Penitence (penitent, penance) via Latin penitentia 'repentance', penitere 'cause, feel regret' from Arabic inabat, anaab (v) 'repentance' via reordering.  
Perjure (perjury, conjure, adjure, jury, juror) via Latin periuare 'break an oath' from Arabic joor 'injustice', zoor 'perjury, falsity, injustice' where /z/ turned into /j/, or shar3 'jurisdiction' via /sh/-mutation into /j/ and /3/-loss. See swear.  
Piety (pious, pittance) via Latin pietas 'religious duty, loyalty, kindness, piety, patriotism', pius 'kind' from Arabic Teeba(t) 'goodness, kindness' or tawba(t) 'repentance' via reversal.
Pity via Latin *pietas* 'religious duty, loyalty, kindness' from Arabic *bathth* 'sorrow' in which /th/ became /t/ or *baka* '(cause to) weep' in which /k/ became /t/. (Cf. *pit* from Arabic *ib*T 'armpit'). See *piety*.

**Pope** (*papal, papacy, papa, abba*) from Arabic *baaba* 'father' or 'abb 'father'.

**Possessed** (*possess*) from Arabic *masasa, mamsosoos* 'possessed, touched', turning /m/ into /p/.

**Pray** (*prayer*) via Latin *precar* 'beg, entreat' from Arabic *baarak* 'bless' or *kabbar* 'enter into prayer; glorify' via reordering and passing /k/ into /l/ (cf. *jabara* 'help, strengthen' via reordering and turning /j/ into /k/).

**Preach** (*preacher*) via Old English *predician* from Latin *praedicare* of (i) *prae* 'before' from Arabic *qabl* 'before' via reordering and merging /q & l/ into /t/ and (ii) *dicare* 'say' from Arabic *Dajja* 'say, talk' where /j/ became /k (ch)/; *basheer, bashshar* (v) 'bring glad news' via reordering.

**Presbyter** (*Presbyterian*) via Greek *presbyteros* and Latin *presbyter* 'a church elder', comparative of *presby*- 'old' (pre(s) 'before' + *bous* 'cow') from Arabic *kabeer* 'old' or *baqar* 'cow' via reordering and turning /k (q)/ into /s/ (Jassem 2013g).

**Priest** (*provost*) via Old English *preost*, Old High German *preostar*, (Latin *presbyter* 'elder') from Arabic *basheer(at)* 'bringer of glad news' via reordering and /sh/-split into /s & t/; or *baSeer(at)* 'seer, knower' via /S/-split into /s & t/.

**Prior** (*priory*) via Latin *prior* 'superior officer of a religious house or order; former, previous, first' from Arabic *rabb* 'owner, god' via reversal and lexical shift; or *raahib, ruhbaan* (pl) 'monk' via reversal and /r/-split.

**Profane** (*profanity*) via Latin (i) *pro* 'before' and (ii) *fane* 'temple' from Arabic *fanna* 'to talk marvelously', *'ufnoon/fann* (n) 'embellished talk', *naffa* 'talk loudly and angrily' via reversal, *faham* 'understand, talk' via /h/-loss, or *baiyan* 'clarify, talk clearly' where /b/ became /f/; otherwise, from Arabic
rabbat 'goddess, female owner' via reordering and /b/-split into /p & f/.

**Proprietor** (property, appropriate, appropriation, proper, properly, propriety) via Latin proprieterius 'owner of a property' from Arabic rabb(at) 'owner', rabab (v) 'to own, master, bring up', rabeeb 'well-brought up', ruboobiati 'lordship, ownership' via reordering and /r/-insertion (cf. probably, probability from Arabic rubba 'perhaps' via reordering and /r/-split into /l & r/).

**Prostrate** (prostration) via Latin (i) pro 'before, forth, forward' and (ii) stratere 'stretch', stratum 'pavement, thing spread out', sternere 'lay down, stretch, spread out' from Arabic saraTa 'swallow, pass smoothly, talk nicely', sarTam (n) 'eloquent talker', siraadT (n) 'street'; raSafa 'pave' via reordering and turning /S & f/ into /s & t/; or nashara 'spread' via reordering and turning /sh/ into /s/.

**Protestant** See test.

**Providence** (provide, provision) via Latin providentia 'foresight, knowledge' of (i) pro- 'ahead, before' and (ii) videre 'see' from Arabic waDa2 'see, become clear' via /2/-loss (Jassem 2013o); or 'a3Ta, 3aTaa' (3iTiaan) (n) 'give', turning /3 & T/ into /v & d/.

**Psalm** via Old English psalm, salm from Latin/Greek psalm(u/o)s 'song sung to a harp' from Arabic mizmaar 'a flute', zamar (v) 'sing', zameer (n) via reordering and turning /m & r/ into /p & s/; or bal(z/s)am 'talk angrily, shut up' via reordering and lexical shift.

**Purgatory** (purge, expurgate, expurgation) via Latin purgare 'to cleanse, purify' from Arabic bajar 'drink' via reordering and lexical shift; baarak 'pool, rain, bless, sit' where /k/ became /g/; or burj 'tower' in which /j/ changed to /g/; bukhaar 'vapour' via lexical shift, reordering, and turning /kh/ into /g/; or barzakh 'a (water) barrier', merging /z & kh/ into /g/.

**Puritan** (puritanical, purity, pure) via Latin purgare 'to cleanse, purify' from Arabic baar, barara(t) (pl.) 'fair, just, pure, first; angels' via reordering and lexical shift.

**Rabbi** from Arabic rabb(i) 'master-my; my master'.
Real (*reality, reality, realia*) via Latin *realitas, realis* 'real', *res* 'thing, matter' from Arabic *'arD, rawDa(t), raiD(at)* (dim.) 'earth', turning /D/ into /l/ (Jassem 1987: Ch. 5).

Recluse (*reclusively*) via Latin *reclusus*, past participle of *recludere* (*re-* 'intensive prefix' + *cludere* 'shut up, throw open') from Arabic *qalada* 'close, encircle'; *khalada* 'abide for ever, stay'; *khils* 'brave, cautious man' via lexical shift and replacing /kh/ by /kl/; or *khaliS* 'devotee, dedicated to, pure', turning /kh/ into /kl/ and inserting /l/.

Religion (*legibility, lecture, lesson*) via Latin *relegere* 'read, collect' of (i) *re-* 'again' from Arabic *radd* 'again' via /d & r/-merger and (ii) *legere* 'read' from Arabic *qara', qur'aan* (n) 'read, collect' via reordering and turning /q & r/ into /g & l/. Schematically, *quraan* → *rugan* → *rulugan* (religion). So *religion* is a mutated pronunciation of Arabic *Quran* 'the Holy Book of Islam or Allah's Words revealed unto His Prophet Muhammad, may Allah salute and solemnize him'. This is consonant with the mission of all prophets, who had scriptures to be *read* to people (Jassem 2012b, 2013k).

Repentance (*penitence*) from Arabic *inaabat, 'anaab* (v) 'to be penitent, to return' via re-ordering.

Reveal (*revelation*) via Latin *revelare* 'uncover, disclose, unveil' of (i) *re-* 'opposite of' from Arabic *radd* 'again' via /d & r/-merger and (ii) *velum* 'a veil', *velare* (v) 'cover, veil' from Arabic *laffa(t), la2afa, lafa3a* 'cover, veil' via reversal and /2 (3)/-loss.

Revere (*Reverend, reverence*) via Old English *wær* 'wary, aware' and Latin *revereri* 'revere, respect, fear' of (i) *re-* 'again' from Arabic *radd* 'again' via /d & r/-merger and (ii) *vereri* 'stand in awe of, fear' from Arabic *wahr/wari3* 'fear' via /w & h/-merger into /l/; *rafa3a, rafee3* (adj.) 'raise, lift, revere' via /3 & f/-merger into /l/ and /l/-split.

Right (*righteous, upright; correct, correction, corrigenda*) via Old English *riht* 'just, good, straight, erect', German *recht*, Latin *rectus*, Greek *orekta* from Arabic *raaqi(at)* 'high, elevated, good, stable'; /q/ became /g/.

Rite (*ritual*) from Arabic *ruqiat* 'a religious reading for healing purposes' via /q & t/-merger.
Rue (rueful) via Old English hreow 'grief', German Reue from Arabic karb 'grief, stress' via /k & b/-mutation into /h & w/.

Ruthful (Ruth) from Arabic ra'oof 'ruthful'; /l/ turned into /th/.

Sabbath (sabbatical, Elizabeth) from Arabic sabt 'rest, week, Saturday'; /l/ turned into /th/.

Sacred (consecrate, consecration; desecrate, desecration; sacrifice, sacrosanct, sacrament) via Latin sacrare 'make holy', sacer 'holy, sacred, dedicated' from Arabic sa2ar, saa2ir (n) 'charm, enchantment, magic, fearful, wonderful, making vague' via lexical shift and turning /2/ into /s/ (cf. shaakir, shakoor 'thankful, sacred' where /sh/ became /s/).

Sage (sagacious, sagacity) 'man of profound wisdom' via Latin sapere 'be wise, have a taste' from Arabic shaikh 'chief, old man', replacing /sh & kh/ by /s & j/; Saadiq 'truth teller' via /d & q/-merger into /j/; or baSeer 'seer, wise' via reordering (cf. saga from Arabic qiSSa(t) 'story' via reordering and turning /q/ into /g/).

Saint (sanctity, sanctify, sanction, sanctuary) via Old English sanct, Old French santa, Latin sanctus, sanctire 'consecrate' from Arabic kaneesat 'church' via lexical shift, reordering, (and turning /k/ into /s/) (cf. qaanit 'a devout worshipper', turning /q/ into /s/; or naasik 'worshipper' via reordering and replacing /k/ by /t/). See sacred.

Salute (salutation) via Latin salutare 'greet' from Arabic Salaat 'greeting, calling, prayer'.

Salvation (save) via Latin salvare 'make safe, secure', salvus 'safe' from Arabic salaama(t), salaam (islam) 'safety, peace, Islam', turning /m/ into /v/. See saviour.

Sanity (sane, insane) via Latin sanitas, sanus 'healthy, sane' from Arabic zaan, zaanat, zinat 'mind, reason', turning /z/ into /s/; naaSi2, naSa2a(t) (n) 'healthy, fat' via reordering and /2/-loss; or insan, insaniat (n) 'man, human' via /n/-loss (cf. Insane from Arabic injan, majnoon (adj.) 'to go mad' in which /j/ became /s/).

Satan (satanic) from Arabic shaiTaan 'Satan, devil'; /sh & T/ turned into /s & t/.
The Arabic Origins of "Divine and Theological Terms" in English and European Languages: A Lexical Root Theory Approach

Saturday via Latin as a compound of (i) Saturn, serere (v) 'grow, plant' from Arabic zar3(at) 'plant, grow, sow' via /3/-loss (Jassem 2013) and (ii) deus 'light' from Arabic Diaa' 'light', Du2a 'morning' via /2/-loss, or ghad 'morrow' via reversal and turning /gh/ into /g (y) (2013j). See Sunday, Friday, Deus.

Saviour (save (for), safe, salvation, salvage, salvo) via Latin salvare 'make safe, secure', salvus 'safe' from Arabic salima, saalim (adj.) 'to be safe', turning /m/ into /v/; siwa 'save for, except', sawee 'equal, safe, whole' where /w/ became /v/ (cf. Safa 'pure, save').

Scribble-Scrabble dim. of scribe below.

Scribe (script, scripture; ascribe, ascription; describe, description; inscribe, inscription; postscript; prescribe, prescription; proscribe, proscription; subscribe, subscription; scribble, scrabble) via Latin scriber 'write', scriptura 'scripture' from Arabic zabar/dhabar 'write', zaboor (n) 'Scripture' via reordering and splitting /z (dh)/ into /sk/.

Scroll via Old English screada 'cutting', French scro 'scrap, cut-off piece' from Arabic sharT 'cutting, shred', turning /T/ into /d/; sha(l/r)kh 'a (paper) cutting' via reordering and turning /sh & kh/ into /s & k/ besides /r/-insertion; or sijill 'a record' where /j/ became /k/ and /r/ split from /l/ (cf. Sakhr 'rock' via lexical shift, turning /S & Kh/ into /S & k/, and splitting /l/ from /r/).

Secular (secularization) via Latin saeculum 'age, generation' from Arabic jeel 'age, generation' via /j/-split into /s & k/; thaqal(ain) 'people', turning /th & q/ into /s & k/; or sakhal 'weak, silly men', turning /kh/ into /k/.

Seminar (seminary; disseminate) via Latin seminarium 'plant nursery, breeding ground' from Arabic jannat, jinaan (pl) 'garden' where /j & n/ changed into /s & m/; mazra3a(t), zara3 (v) 'farm' via reordering and turning /z & 3/ into /s & n/ (cf. sam3, sam3aan 'hearing, hearer' via /3/-loss and /n/-mutation into /r/; samar 'night entertainment' in which /n/ split from /m/).

Sermon via Latin sermonem, sermo 'speak, talk' from Arabic jaram 'loud talk' where /j/ became /s/; saamar, saammar 'night entertainment' where /n/ split from /m/. See seminar.
Service (serve, servant, servitude, servf, serfdom) via French and Latin servire 'be a servant, enslaved', servus 'slave' from Arabic sakhkhar, sukhra(t) (n) 'to serve, put in the service of' via reordering and turning /kh/ into /vl; Salla, Salaa(t), Salawat (pl.) 'pray, prayer' where /l & w/ turned into /r & v/. See salute.

Share from Arabic shareek; /k & sh/ merged into /sh/.

Silly from Arabic jaahil(i) 'silly, ignorant, stupid' via /j & h/-merger into /sl/; or Saali2 'good, righteous' via /2/-loss and lexical divergence.

Sin (sinful) via Old English synn 'mischief, enmity, offense against God' and German Sünde from Arabic 2inth 'sin' via /2 & th/-merger into /sl/; dhanb 'sin', turning /dh/ into /sl/ and merging /n & b/; jun2 'sin, deviation', changing /j/ into /sl/ and deleting /2/; or jinaia(t) 'a crime', turning /j/ into /sl/.

Solemn (solemnity, solemnize) from Arabic salim(an) 'safe, quiet', salaam(at)'safety', salmaniat (n) 'safety'. See welcome & Solomon.

Solitude (solitary, isolate, solo) via Latin solus 'alone' from Arabic 2aal 'alone' or 3azl 'isolation, alone'; /2 (3)/ was deleted (Jassem 2012c).

Solomon (salmon, solemn) from Arabic salman 'safe, Solomon'.

Sorcerer (sorcery) via French sorcerie 'fortune teller' from Latin sortiarius 'sorcerer', sors 'lot, fate, fortune' from Arabic shirk 'entanglement, trap, polytheism, sharing' where /k/ became /sl/ (cf. sa2ar, si2r (n) 'to charm, bewitch' via reordering and turning /2/ into /sl/.

Soul via Old English sawol 'soul, life; originally from the sea' and German Seele from Arabic saa2il 'seashore' via /2/-loss; zowl, zawaal 'person, shadow' in which /z/ became /sl/ (cf. sole from Arabiv sifl 'bottom' via /s & f/-merger).

South from Arabic junoob 'south' via reordering, mutating /j/ into /sl/, and merging /n & b/ into /th/.

Spirit (spirits, spiritual, spirituality; inspiration, respiration, expiration, perspiration) via Latin spiritus 'spirit, mind' from Arabic baSeera(t) 'insight, sight, mind' or Sabr, Saabir(at) (adj.) 'patience, tolerance' via reordering; zafara, zafr(at) (n) 'breathe, exhale' in which /z & f/ became /s & p/; safarat 'angels, travelers' by changing /f/ to /p/; or sharib, shurbat (n) 'drink' via reordering and turning /sh/ into /sl/.

Story (history) via Latin historia 'tale' from Arabic 'usToora(t) 'story, myth';
Sunday from Arabic (i) *shams* 'sun' via /sh & s/-merger and /ml/-mutation into /n/ (Jassem 2013e) and (ii) *Diaa'* 'light', *Du2a* 'morning' via /2/-loss, or *ghad* 'morrow' via reversal and turning /gh/ into /g (y)/ (2013j). See **Saturday, Friday, Deus**.

**Super** (supra, superior(s), superiority, supreme, supremacy; hyper, hypo) from Arabic *Subar* 'highest' or *kabeer* 'big, great' via lexical shift and turning /k/ into /s/ (cf. **grave & exacerbate** in Jassem (2012b)).

**Supernatural** via Latin (i) *super* above from Arabic *Subar* 'highest' and (ii) *natura* 'birth, nature', *natus* 'born', *nasci* 'to be born', *genus* 'race, kind' from Arabic *nasha', nash'a(t) (n) 'to be born', turning /sh/ into /t/. See **nativity**.

**Supplicate** (supplication, supple) via Latin *supplex* 'bending, kneeling down, humble begging' from Arabic *qabbal, taqabbal* 'kiss, beg, accept, turn towards and beg', splitting /q/ into /s & k/, and turning /r/ into /l/; *lajab/jalaba(t)* 'loud and mixed noise' via reordering and /lj/-split into /s & k/; or *bajjal* 'praise' via reordering and turning /j/ into /s/.

**Swear** (answer, forswear) via Old English *swerian* 'take an oath', German *schwären* 'talk, speak' from Arabic *shaara* 'to swear at' or *shaawar* 'consult, whisper', turning /sh/ into /s/; *3aiyar* 'swear at', changing /3/ into /s/; or *kafar* 'blaspheme', turning /k & f/ into /s & w/.

**Synagogue** 'originally talking party' via Greek (i) *syn-* 'together' from Arabic *jamee3* 'all' via /3/-loss and turning /j & m/ into /s & n/ or *siyaan* 'same', *sawian* 'together' and (ii) -*gogue* 'talk' from Arabic *qaweeq, ghaughaa* or *ghawsh* 'noise' where /q, gh, & sh/ became /g/; or, as a whole, from Arabic *Sauma3(at), Sawaami3* (pl.) 'a Jewish place of worship' via /m & 3/-mutation into /n & g/.

**Temple** via Latin *templum* from Arabic *qibla(t)* 'chapel, place of worship'; /q/ became /t/ and /m/ split from /b/; *Tabla(t)* 'table, drum' in which /m/ split from /b/; or *balaaT* 'court, palace, marble' via reordering and /m/-split from /b/.
Temporal (time) via Latin tempus 'time, season' from Arabic amad 'time, space' via reordering and turning /d/ into /l/ plus /p/-insertion (see Jassem 2013j).

Test (attest, attestation; contest; detest; protest, Protestant; testify; testimony, testimonial; testament) via Latin testum/testa 'earthen pot, shell' and German Tasse 'cup, pot' from Arabic dist 'pot' or Taasa(t) 'big round cup'; /T & d/ turned into /t/. See testament.

Testament (testimony) via Latin testis 'witness' from Arabic Tass(at) 'see', turning /T/ into /t/; tawSiat, waSSa (v) 'advise, trust' where /S/ became /s/; or shaahid, shahaada(t), tashahud (n) 'witness' via reordering and merging /sh & h/ into /s/ (cf. test). See advise.

Testimony (testimonial) See testament.

Theology (theologian, theological, Theodore, Theo, theism) via (i) Greek Zeus, Latin Deus, and Sanskrit deva 'shining' from Arabic Dau, Dia' 'light', turning /D/ into /th/, and (ii) logus 'talk' from Arabic laghoo 'talk', changing /gh/ to /g/ (Jassem 2013i). See deity, divine, Zeus.

Treaty from Arabic taraaDee 'agreement', turning /D/ into /l/.

Trinity (Trinitarian, trio, three, tertiary) as a compound of (i) three from Arabic thalaath 'three', substituting /t & r/ for /th & l/ and (ii) unity (one, unique) from Arabic awwal, 'ul 'first, one', turning /l/ into /n/ (see Jassem 2012a.)

Unitarian (unity, unique, one, unison) via Latin unus 'one' from Arabic 'awal, 'ul 'one, first'; /n/ replaced /l/ (Jassem 2012a).

Universal (universe) via Latin universum 'the whole world' from (i) unus 'one' from Arabic 'ul'/awwal 'one, first' where /l/ was replaced by /n/ and (ii) versus, vertere 'turn' from Arabic fatal 'turn' via reordering and turning /l/ into /n/; or, as a whole, from Arabic maSr, 'amSaar (pl.) 'country, universe' via reordering and splitting /m/ into /n & v/. (N.B., the suffix –al comes from Arabic li 'to, for' via reversal.)

Venerable (veneration, Venus) via Latin venus 'love, beauty, desire' from Arabic 2anna, 2anaan (n) 'love, desire', turning /2/ into /v/.

Vice from Arabic waSee 'vice-, advisor' where /w/ became /v/ and/or fu2sh, faa2isha(t) 'vice' in which /2 & sh/ merged into /s/. See advise.
Virtue (virtuosity, virtuous, virile, virility) via Latin virtutem 'manliness, moral strength', virtus 'virtue' from vir 'man' from Arabic mar 'man', muroo'at (n) 'virtue' in which /m/ became /v/.

Vow (avowal, avowedly) from Arabic wa 'a vowing particle' or wa'a, wa'i (n) 'vow' (Jassem 2013m).

Wage (wager, wages) from Arabic ajr, ujoor (pl.) 'wage, wages'; /rl/ was lost.

Waive (waiver) from Arabic 3afa, 3afoo (n) 'excuse, pardon' where /3 & f/ turned into /w & v/.

Welcome (German Wilkommen) from Arabic salaam 'greeting, peace' via reordering and the passage of /sl/ into /kl/ (Jassem 2012b). See solemn.

West from Arabic wasaT 'middle' via lexical shift or masqiT 'setting point', turning /m & T/ into /w & t/ and merging /s & q/.

Witch (switch) from Arabic fata2, fattaa2(at) 'witch, open' where /f & 2/ turned into /w & sh/.

Witness via Old English witnes (wit + ness) 'originally wit, knowledge' from Arabic fiTna(t) 'remembering, knowledge', turning /f & T(t)/ into /w & t(s)/.

Wizard (wizardry) from Arabic baSSaar(at) 'witch, seer' where /b, S, & t/ turned into /w, z, & d/.

Worship from Arabic sub2ana, sabba2 (v) 'glorify, purify, worship, bathe' and/or sabba2 'swim, bathe' via reordering and changing /s, 2, & n/ into /sh, w, & t/: viz., sub2an → shub2an → shubwan → wanshup → warshup (worship) Jassem (2012b). See bishop.

To sum, the total number of divine and theological words amounted to 255, all of which have true Arabic cognates: i.e., 100%.

4. Discussion

The above results clearly demonstrate that divine and theological words in Arabic, English, German, French, Latin, Greek, and Sanskrit are true cognates owing to their similar or identical forms and meanings. Their differences, however, are due to natural and plausible causes and different courses of phonetic, morphological and semantic change. The ratio of
shared vocabulary between Arabic and English, for example, in this study amounted to 100%, which exceeds Cowley's (1997: 172-173) classification according to which an 80% ratio indicates membership to the same language- i.e., dialects.

Thus the results agree with all the findings of previous studies (Jassem 2012a-f, 2013a-q, 2014a-c) in which English, German, French, Latin, Greek, Sanskrit and Arabic were all found to be rather dialects of the same language, let alone the same family. Moreover, they lend further support to the lexical root theory which has been found as adequate for the present as it was for the previous analyses. The main principle which states that Arabic, English, German, French, and so on are not only genetically related but also are dialects of the same language is, therefore, theoretically and verifiably sound and empirically true. Retracing English divine and theological words to true Arabic cognates is the clearest such proof on all levels of phonetic, morphological, grammatical, and semantic analysis.

The semantic plane needs further clarification as it is the most relevant at this juncture in which the following patterns emerged. Lexical stability was the general pattern where most words maintained their basic meanings across the languages. However, the recurrence of lexical convergence in the data was due to formal and semantic similarity between Arabic words, on the one hand, and their English cognates, on the other. For example, Bible might derive from Arabic (i) 'abeel, 'abeeloon (pl.) 'monk's worship, head friar', 'aibal 'monk' via reordering and /bl/-split, (ii) 'ababeel 'group' via lexical shift; (iii) balbool 'a mountain's name', (iv) balbal 'talk confusingly or nicely', (v) balbaal 'obsession, distress' via reordering and lexical shift, or (vi) lubb 'pure, heart', lubaab, labeeb (adj.) 'heart, mind, obedience, response, kindness' via reordering; all are formally and semantically similar. Likewise, semantic multiplicity was abundant, where some English words had more than one meaning, which might have more than one likely Arabic cognate; for instance, vice (advise, vicious) may mean 'advisor, deputy; badness', which all derive from formally and semantically similar Arabic words- namely, waSee 'deputy' or fu2sh 'badness' through /w & Sl/- and /f & sh/-replacement by /w & s/. Lexical shift was also common where religion
'originally, reading', for instance, shifted sense from reading to faith because of the historical association of reading and knowledge with faith and prophets; also, alms had a similar story. Lexical variability was noted in those words which had different forms in Latin, French, English, German like Scripture (describe, inscribe, scribe), Schrift (schreiben), and Arabic zaboor/dhaboor 'book' via /z (dh)/-mutation into /sk (sh)/.

What does all that signify? Jassem (2014a-b) has already elaborated on that at some length. Briefly, they signify that Arabic, English, German, French, and so on are dialects of the same language for having the same words with similar or identical forms and meanings (cognates), with Arabic being the source or parent language because of its phonetic complexity and lexical multiplicity and variety. They, therefore, imply that the so-called proto-Indo-European language hypothesis is fictitious work which should, subsequently, be rejected outright because all English, German, and French words, for instance, are traceable to Arabic sources. Finally, they show, as a result, that there is no need to reconstruct an old world language; rather that old language has survived into today's languages here, the closest descendant of which is Arabic. So one can say that early (prehistoric) man, or Adam and Eve for the matter, spoke a language which is not far removed or different from English, German, Latin, Greek, Sanskrit, or Arabic, the last of which is the nearest, closest, and likeliest spatially, temporally, and structurally. The differences amongst such languages are the consequence of the operation of language change phonetically, morphologically, grammatically, and semantically as well as orthographically.

5. Conclusion and Recommendations

To summarize, the main results of the study were as follows:

i) The lexical root theory has been adequate for the analysis of the close genetic relationships between divine and theological words in Arabic, English, German, French, Latin, Greek, and Sanskrit according to which they are all dialects of the same language.
ii) The 255 *divine* and *theological* words or so in English, German, French, Latin, Greek, and Arabic are true cognates with the same or similar forms and meanings. However, their differences are due to natural and plausible causes and different courses of phonetic, morphological, and lexical change (cf. Jassem 2012a-f, 2013a-q, 2014a-c).

iii) Phonetically, the main changes included substitution, reversal, reordering, split, and merger; lexically, the recurrent patterns were stability, convergence, multiplicity, shift, split, and variability; the abundance of convergence and multiplicity stem from the formal and semantic similarities between Arabic words from which English and European words stemmed in the first place.

iv) The phonetic complexity, huge lexical variety and multiplicity of Arabic *divine* and *theological* words compared to those in English and European languages point to their Arabic origin in essence.

v) Finally, the current work supports Jassem’s (2012a-f, 2013a-q, 2014a-c) calls for further research into all language levels, especially lexis or vocabulary. The application of such findings, moreover, to language teaching, lexicology and lexicography, translation (Jassem 2014d), cultural (including anthropological and historical) awareness, understanding, and heritage is badly needed to promote and disseminate acculturation and cooperation.

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Language in India  www.languageinindia.com ISSN 1930-2940 14:3
March 2014
Zaidan Ali Jassem
The Arabic Origins of "Divine and Theological Terms" in English and European Languages: A Lexical Root Theory Approach  190


Zaidan Ali Jassem

The Arabic Origins of "Divine and Theological Terms" in English and European Languages: A Lexical Root Theory Approach 191
The Arabic Origins of "Divine and Theological Terms" in English and European Languages: A Lexical Root Theory Approach

Zaidan Ali Jassem

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Zaidan Ali Jassem

The Arabic Origins of "Divine and Theological Terms" in English and European Languages: A Lexical Root Theory Approach

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