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

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March 2014
Zaidan Ali Jassem
The Arabic Origins of "Divine and Theological Terms" in English and
European Languages: A Lexical Root Theory Approach   154

from a lexical root theory perspective. The data consists of 255 terms like *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. 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', *iDaa'a(t)* 'lighting', *muDee'* (adj,) 'lighted, lighting' via different routes, turning /D/ into /d, th, z, & v/ according to language; English *salvation* and Latin *salvatio* derives 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,

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 155

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.

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   156

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

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   157

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 <u>*observation*</u>. 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.

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   158

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 infixes) 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', *jubb* '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,

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   159

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/.

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 160

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 /'/ 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 /'/-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)'

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   161

via lexical shift and /k & sh/-merger (cf. **sheep** from Arabic *kabsh* 'male adult sheep', *kabbaash* '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 /f/ into /p/; cf. Arabic *'usquf* 'bishop, priest'). See **worship**.

Blaspheme *(blasphemy)* via Latin *blasphemare* and Greek *blasphemein* 'revile, reproach' from Arabic *balsam (balzam, barsam)* 'to shut up for fear' via lexical shift and /f/-split from /m/; 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 /r/ 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';

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   162

/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 /f/.

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 /k/; 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 /k/; *khalwat* 'enclosure', turning /kh/ into /k/, splitting /t/ into /s & t/, and inserting /r/; *khalad* 'to stay without moving' or *dakhal(at)* 'enter' via reordering and turning /kh/ into /k/.

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,*

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   164

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', *daubal* '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 *devovere, vovere* 'to vow', *votum* 'a vow' from Arabic *wa'i* 'vow, promise', *ta'awwi* (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, Dauyan* (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/.

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 /h/-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, ettiquette)* 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 /dh & q/ changed to /th & k/.

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/; *iblees* '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*

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   166

'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/; *wafaa* 'sincerity, loyalty' where /w & f/ became /f & th/; *3iffa(t)* 'chastity, honour', merging /3 & f/ and turning /t/ 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 /r/ 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/.

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 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 /f/-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 *fareer(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 /t/.

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 /r/ 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 *dhu* '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,

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   168

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:

Halle	**-lu**	**-jah**		
Allah	*La*	*ilaaha*	*illa*	*h(u)/(iah)*
God	'no, not'	god	except	him
Allah la ilaaha illa h(u)/iah				
'God no god but him = There's no god but Allah (God)'				

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 ilaha illa Allah* 'no god but God (Allah) = There's no god but Allah', which is the fundamental statement of faith not only in

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 169

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*

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   170

'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 /r/ and turning /oo (w)/ into /f/; *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 /d/ 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 /t/.

Iblis from Arabic *iblees* 'Satan'.

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

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 God-father- 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 /t/ and /m & n/ merged (Jassem 2013j).

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   172

Liberal *(liberty)* via Latin *liber* 'free, unrestricted, licentious' from Arabic *barree* 'wild, outside' via /l/-split from /r/ or *lab(lab)* 'of male goats, to sound and run for being on heat', turning /l/ into /r/.

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 /r/, *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 *mægester*, 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/.

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   173

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 /s/; *mashkoor* 'thanked' via reordering and merging /sh & k/ into /s/ (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 /s/; *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 & f/ 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 /s/ (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 (mamnoon), 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

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 /t/, and (iii) *zein* 'live' from Arabic *2ai, 2aiat* (n) 'living, alive' where /2/ became /z (s)/ (cf. *manzilat* 'home' via reordering and /l/-split into /tr/).

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

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 /s/; *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 /s/.

Mosque from Arabic *masjid*; /j & d/ coalesced into /k/.

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 /f/ and merging /q & 3/ into /s/.

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 /f/ into /th/; or *mathal* 'proverb, likeness' via /l/-loss or merger into /m/.

Nativity *(native, natal)* via Old French *nativité* 'birth' Latin *nativus* 'born',

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   175

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 *wa3d* 'promise' via /3/-los and the passage of /d/ into /th/ or *3ahd* 'oath' via /3 & h/-loss and turning /d/ into /th/.

Obsessed *(obsess, 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 *waa2id/'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)

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   176

'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 /t/, and deleting /h/; or *2anooT* 'perfuming/ointing the dead' via /2/-deletion.

Omen *(ominous, abomination)* from Arabic *yameen*, *yumn* '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', *sciens (*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, oriens* '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/, *3arD* '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

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   177

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 *(patriarch)* 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.

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   178

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 *ibT* 'armpit'). See **piety**.

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

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

Pray *(prayer)* via Latin *precari* 'beg, entreat' from Arabic *baarak* 'bless' or *kabbar* 'enter into prayer; glorify' via reordering and passing /k/ into /y/ (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 /r/ 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 *fanaa'* 'courtyard' via lexical shift.

Prophet *(prophecy)* via Greek *prophetus* 'interpreter, spokesman' of (i) *pro-* 'before' and (ii) *phanai* 'speak', *pheme* 'talk', *phone* 'voice', Latin *fama* 'talk, fame', Old English *boian* 'boast' 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

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   179

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', *ruboobiat* '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', *siraaT* (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, realty, 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 /k/; or *khaliS* 'devotee, dedicated to, pure', turning /kh/ into /k/ and inserting /r/.

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 /v/; *rafa3a, rafee3* (adj.) 'raise, lift, revere' via /3 & f/-merger into /v/ and /r/-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.

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   181

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'; /f/ turned into /th/.

Sabbath *(sabbatical, Elizabeth)* from Arabic *sabt* 'rest, week, Saturday'; /t/ 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, sancire* '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, naSaa2a(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/.

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   182

Saturday via Latin as a compound of (i) *Saturn, serere* (v) 'grow, plant' from Arabic *zar3(at)* 'plant, grow, sow' via /3/-loss (Jassem 2013j) 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* 'speeck, talk' from Arabic *jaram* 'loud talk' where /j/ became /s/; *samar, saamar* 'night entertainment' where /n/ split from /m/. See **seminar**.

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   183

Service *(serve, servant, servitude, serf, 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 /v/; *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 /s/; 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 /s/; *dhanb* 'sin', turning /dh/ into /s/ and merging /n & b/; *jun2* 'sin, deviation', changing /j/ into /s/ and deleting /2/; or *jinaia(t)* 'a crime', turning /j/ into /s/.

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 /s/ (cf. *sa2ar, si2r* (n) 'to charm, bewitch' via reordering and turning /2/ into /s/).

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 /s/ (cf. **sole** from Arabiv *sifl* 'bottom' via /s & f/-merger).

South from Arabic *junoob* 'south' via reordering, mutating /j/ into /s/, 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 /s/.

Story *(history)* via Latin *historia* 'tale' from Arabic *'usToora(t)* 'story, myth';

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   184

/h & s/ merged and /T/ became /t/.

Sunday from Arabic (i) *shams* 'sun' via /sh & s/-merger and /m/-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**.

Superstition via Latin *superstitio, superstare* (v) 'standing above, by, over' from Arabic (i) *Subar* 'highest' and (ii) *stare* 'stand' from Arabic *jatha* 'sit' via lexical shift and turning /j & th/ into /s & t/.

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 /j/-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 *schwören* '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/.

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   185

Temporal *(time)* via Latin *tempus* 'time, season' from Arabic *amad* 'time, space' via reordering and turning /d/ into /t/ 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 /t/.

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/ (seee 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 /r/; 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**.

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   186

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'; /r/ 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 /s/ into /k/ (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 *saba2* 'swim, bathe' via reordering and changing /s, 2, & n/ into /sh, w, & r/: 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

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   187

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 /b/-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 & S/- and /f & sh/-replacement by /w & s/. Lexical shift was also common where *religion*

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 188

'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.

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   189

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

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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   193

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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   194

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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   195